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The Secret of the Living Word

BY KORESH

AT HEART of universe, centering in its sphere of most active function, and where its Masculinity and Femininity consummate their final vow, and where in copulation immaculate all virility springs and creation hath its dawn, there let my soul aspire, and find in God's white throne that active rest which impetus gives and plenishes again, through radiation, that which in mundane glory makes responsive accent.

I plied my force to read that Book of God which, spread abroad, bespeaks in language that, correctly read, can never fail to compensate in lore the premeditating mind. That which for want of better knowledge men have placed in obscurity and darkened by their counsels, and called it Nature, is written by the mighty hand, consummate in power and all creative—the Word which overcame, conquered, and took the throne.

My eyes were open'd, and when I saw, I penetrated the wisdom of the Book through its infolding and unfolding pages, scrolled its passage through consecuting moment to climax of its story, until face to face with God the Man, it brought me in astonishment, in awe, and in final recognition.

All that which by men had been denominated God I found a myth. The mystery of God, occult because of mental obscuration and called the "Great Unknown," I found was fabricated in regions dark, where Satan and her imps, in consort with his majesty of diabolic reign, becloud in filth the radiance of the Sun, as doth the soil in which the solar energies by matter are encumbered. I found the place where God did make anew the record of his Name, and from its milestone in the path of time, renewed his vigor and perforced his continuity and the tenure of his throne and reign.

The throttles of my heart were drawn, and fell I to the ground in fear, in wonder, and in adoration, when God was known to me, and I saw him as the living Word, the Son of man, the Son of God. More than this: I beheld in vision open'd, that future prospect of the race of men, wherein the consanguine flow from out this Heart of hearts shall consummate in oneness this immaculate likeness of the Gods, and wherein, born again into immortal flesh, in unity we become one with God, and like him, immaculate.

Behold the Man, obedient even unto death and true to resurrection, immortal rises and sits the great white throne! What promise this? Beholding him, and in belief accepting full his word, shall I like Him become, and, create in image and likeness of the Gods, appear? Such is the promise, and I accept his word.

No more is God a myth or mystery; no more unknown, nor diffusive he as universal spirit without form, and pervading space, extrinsic, noncomprehensible, and beyond the ken of man. In man perfected God hath his residence, and there abides. Where man through overcoming hath perfection gained, God in his holy Temple reigns, not in all men, but in such as know his name, and thus obedient to his will, overcome the world.

God dwells not in dual aspect, twain-in-two, but two-in-one, as light and heat together burn and act in single conflagration, and as love and wisdom dwell together in bond of unity in that Bride and Bridegroomhood which, in consummation, stand in likeness and image of the Gods. Through fall of man the dual form became, and thus consigned, regeneration had another impulse. Creation wrought in recreation renewed the life of man, and, thus perpetuated, God the Lord and all creation onward in their cycles active run their race.

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

Volume XXI. No. 9

Whole Number 696

Estero, Florida, September 15, 1907. A. K. 67

The Alchemical Laboratory of the Brain

Various Mental Organs as Related to Physiological Functions of the Body

BY KORESH

WE HAVE PREVIOUSLY discussed* the functions of the inferior gyrus or convolution of the frontal lobe of the cerebrum, both as to their mental and physiological activities, showing that every division of the convolution expressing a mental function acts also, correspondentially, as a physiological brain center for the carrying forward of involuntary alimentary organic bodily processes. In this discussion we have defined the functions of the inferior gyrus in its physiological operations, as constituting the cerebral source of those involuntary energies which mark the distinctive processes of alimentary motions of the ingestive canal in its seven divisions. We have therefore called the inferior gyrus the alimentary canal of the cerebrum, because it is the ingestive center of the brain and mind, or the channel through which the increment of mentality has its most direct and external supply. This ridge, convolution, or gyrus of the frontal lobe constitutes the first line of intuitive observation, and should consequently become the center for the involuntary activities of the alimentary canal.

In laying the foundation for the discussion of the second line of faculties and correspondential physiological functions, we shall enter broader fields of analysis and synthesis, because in making the principles and laws of analogical correspondence the basis of analytical and synthetical discovery of the uses of cerebral activity, rather than experimental processes upon the pathologically deranged subject, from methods of vivisection as employed by the investigators of these vital functions, we must embrace the entire field of universal activity. This is essential, because there is no part of

the activities of the universe that does not have a general and specific bearing on all other parts of the organic and universal whole.

There is a better and a surer method for the attainment of the knowledges which constitute the sum of mental acquisition than the fatal, alluring, and uncertain processes of vivisection. No physiological function can be determined through pathological processes. Every vivisection deranges the vital activities of the organism; and any knowledge of physiological performance determined upon the basis of pathological action, must at least be overshadowed with doubt as to the degree of pathological derangement associated with what may be conceived to be the physiological function of an organ or a group of organs. It must not be forgotten that every brain center has both a mental and a physiological direction. The physiological action is the analogical correspondent of the mental function of the organ.

The group of organs about to be discussed in this analytical and synthetical investigation, has direct physiological relation to those bodily activities which have the portal circulation for their center of involuntary motion. The portal circulation has five distinct portals or gates of entrance from one general sphere of activity to the systemic circulation to which the portal circulation relates; and what is true of the vidual or individual life, is also true of that aggregate life which we have denominated the universal man. Not only is this true of the Grand Man as the aggregate of human existence, but it is true of the physical universe, and a distinctive division of the universe as an entirety.

The Wonders of the Liver

In the discussion of this intricate question we shall locate the liver of the physical universe, the liver of the Grand Universal Man and of the vidual being, and define, through correspondential analysis and synthesis,

[* EDITOR'S NOTE.—Articles under the heading of "The Alchemical Laboratory of the Brain" appeared some time ago in the weekly FLAMING SWORD, the last being in the issue for February 13, 1906. The present article is to be considered as a continuation of that series, though each article may be complete in itself.]

the five lobes of each. We shall also determine for the reader the distinctive functions of each lobe of the liver,—the thing that makes for life. As the mental basis for the correspondential analysis and synthesis of the five activities under consideration, we have taken the Fowler System of Phrenology as the mental nomenclature and system of division, because it stands the test of correspondential language as no other system does.

The liver of the body has five distinct lobes defined by anatomists, distinctively located and named. While the anatomist has anatomically differentiated these five divisions of the liver, the physiologist has forgotten to distinguish their different functions; and consequently the physician (who must have a knowledge of the physiological activities of the various parts before he can determine the character of their pathological deflections) must know how to differentiate the distinctive activities of the five lobes of this organ, which makes particularly for life itself. These five lobes are literally the five gates or portals of the portal circulation. The channels through which these five gates are supplied are the gastric (stomach), pancreatic, splenic, superior, and inferior mesenteric veins. These unite in the formation of the portal vein, which conveys the venous blood from these sources to the heart, whence it enters into the general or systemic circulation.

So far as the physiologist is concerned, the distinctive functions of the lobes of the liver remain a mystery. Do they perform five distinct physiological functions? And if so, what are they, and can they be defined by some process other than experiments through vivisection? If there exists a law of exploration which can be relied upon for the solution of the problem (so far as common physiology is concerned), it resides not in experimental observation, but through a knowledge of the universal law of analytical and synthetical correspondences.

Has the universe as a material and physical structure, that which corresponds to the portal circulation in the vidual man, and also that which corresponds to the portal circulation of the universal humanity? Can we locate the portal circulation of the physical universe, and thus correspondentially locate the portal circulation of the Grand Man, or the man of universal being, and thence define the functions of the portal circulation of the vidual in relation to the systemic circulation? These are questions in which have been involved what have hitherto been regarded as unsolved problems of life. The portal vein receives its blood from the digestive system, through the gastric (stomach), the superior and inferior mesentery, pancreatic, and splenic veins. This venous blood enters the gate (or the gates, for there are five of these functions), thence passes into the inferior vena cava, whence it enters into the heart and is disposed through the systemic circulation.

The five mental organs which preside over these functions are situated just a little above the superciliary ridge, extending latterly across the forehead, and named—according to the nomenclature of the Fowler

and Wells system—eventuality, locality, time, and tune, terminating a little farther toward the ear, between the organ of tune and alimentiveness. If one will observe L. N. Fowler's phrenological bust, he will notice a space between that part of the center for the faculty of tune, marked modulation, and that part of the organ of alimentiveness marked desire for liquids, an open space which has no organ defined. At this point there is a fissure which separates the frontal from the temporo-sphenoidal lobe of the cerebrum; and there is also a specific activity which depends upon inductive processes which interchange mental forces that have a specific action upon the connecting tissue in the fissure itself, upon the arachnoid membrane which spans this fissure, and also upon the dura mater at the same point.

There is therefore a superlative activity at the point which Fowler has left vacant in his definition and nomenclature. The influence from this center acts inductively upon the other four centers, and also upon the ascending convolution of the temporo-sphenoidal lobe. We have called this center conclusiveness, because it is a connecting center for the organs of calculation, tune, alimentiveness, and other organs not necessary to mention now. It will be noticed, then, that there are five centers which pertain to the motions upon which the liver constitutes the center of general activity.

The region of the brain defined and located as described above, while constituting certain mental functions and activities, is also the part of the brain presiding over and originating the motions of the portal circulation. In the universal or grand natural man there are five gates or portals, as there are five portals in the vidual. To locate these is merely to define and locate the five Messianic centers which in the past few thousand years have comprised the specific entrances into the throne of universal being.

The Liver of the Physical Universe

In order to locate the liver of the physical universe, with its portal circulation, it will first be necessary to have some comprehension of the character of the universe as a limited structure; for without limitation there can be no form of the universe, and without the conception of its form there can be no conclusive estimate of its character as a whole. There are five lobes to the liver, and without a knowledge of the functions of these lobes there can be no knowledge of the principles of life; for the liver is the organ of life, both in the vidual and in the universal. This knowledge can only be obtained through the law of correspondences. If there were not five generally distinctive functions performed by the liver, there would not be that peculiar construction of the organ which divides it so differentially into its five parts. The liver is supplied with five distinct kinds of blood from five organs, each of which performs a distinctive function in the body. These physiological activities in the body are wrought through the operations of five brain centers, which perform their functions physiologically for the body, and mentally for the mind.

The liver of the physical universe (bearing in mind the fact that the physical universe is in the form of the unincubated cell, embodying all of the correspondences of the universal man) must have five lobes, corresponding to the liver of the human body. These five lobes are embraced in the five kingdoms of Nature, culminating in arch nature, or the arch humanity, which constitutes the fifth kingdom of universal development. The resources of the liver function, or that which corresponds to the functions of the liver in man, are the five kingdoms of creation; namely, the mineral, vegetable, animal, human, and the arch-human, yet to be revealed and manifest. In these five kingdoms of Nature, the activities of the correspondents of the liver are where the activities of the sun, in his course, act and react in the processes of creation which wake the fertilities of the world.

The student must constantly bear in mind the fact that no *part* of a whole can be thoroughly understood without a knowledge of the *whole*; therefore, in order to comprehend the character of the brain centers as mental functions, it is necessary to know their involuntary relations and actions as physiological sources of activity. Hence, to know the physiological activities of brain centers, we must direct our researches toward the very material and basic operations of the organs we would investigate. We will direct the mind of the student toward the intricacies of the physiological labyrinth, and consequently the involuntary reflex motions of mental voluntary operations. Our primary analysis will therefore embrace the five sources of the five kinds of blood which contribute to the vena porta, and thus constitute the portal blood.

The gastric artery contributes a specific blood to the organ of digestion, or the stomach. Before this blood can enter the gastric vein it passes through certain elaborations which change it from arterial blood to venous blood; and though the ordinary physiologist has not defined the intricate character of this change, it does not follow that this is merely the deoxygenation of the red blood corpuscle. The digestive elaborations of the gastric organ, those operations which supply the stomach with the various elements of digestion through the reactions and precipitations of these elements, also elaborate essential and subtle juices which might be denominated spirituous essences, which enter the minute capillaries that supply the tributaries of the gastric vein. This is a specific kind of spirit, and must therefore differ materially from the spirit contributed to the portal vein from other sources, which will be more clearly seen as we proceed with our analysis and synthesis.

The Processes of Digestion

Let us consider the character of the reactions of the digestive operations, in comparison with the functions of other tributaries of the portal vein, to be subsequently observed. There are two kinds of glands of the stomach, which differ materially from the glands of other organs, and therefore must effect distinct opera-

tions from other organs to be hereinafter analyzed. Of mineral salts, there are sodium and potassium chlorides, some calcic chloride, and, in animals, ammonium chloride. There are pepsin and peptones, free hydrochloric acid, sodic chloride, potassic chloride, calcic chloride, phosphates of lime, magnesia, and iron, all in specific quantities.

In the consideration of the character of the deposits in gastric elaboration, we are compelled to observe the fact that the spirit elaborated in these processes of alchemical combustion must be of a specific character, and must differ from the character of the spirit of any combustions which, in their elaborations, will react differently and precipitate distinctly different substances. The two characteristic systems of gastric glands, are those of the fundus of the stomach and those of the pylorus. The glands of the cardiac or fundus portion of the stomach are the peptic glands specifically; those of the pylorus are differently formed, and secrete differently from the peptic glands. The glands of the stomach are constantly changing in the operations of digestion, and these changes are determined by the degrees of digestion through which the organ is passing in the elaborations of its food.

The entire stomach is in motion during digestion; and the forces, as distinct from the precipitations of the digestive reactions, force their way into the very beginnings of that venous circulation which conveys the gastric blood to the gastric vein, and thence to the vena porta, passing through the liver. All of these motions and elaborations are dependent upon some specific brain center, which has a double operation; namely, that of a mental function, and also that of a correspondential physiological operation. One is primarily voluntary; the other is primarily involuntary, though both are subject to inverse activity.

The nerve juices, like those of the blood, are both afferent and efferent; the afferent determination is toward the circumference, the efferent flow is toward the center. It therefore follows that the brain center not only imparts its essences to any division of the body to which the nerve supply is conveyed, but that there is also a return to the mental organ (which is also a physiological organ) that has contributed its essence, but which must derive from the parts to which the distribution is made, a corresponding but different quantity and quality. This process is sending the tithes up to the store-house, that it may replenish the resources of its abundance. This is true of every organ of the brain and every organ of the body.

We have seen that the digestive operations of the gastric organ are very multiplex; it therefore follows that the essences absorbed into the gastric vein are correspondingly so, and thence that the spirit of digestion which supplies the gastric essence to the gastric vein is a complex juice, differing essentially from the juices derived from the other four sources of portal transformation.

Digestion is a process of combustion. Every combustion precipitates a residue, but its chief operation is

to elaborate the essences of its own characteristic force. Light, heat, electricity, magnetism, and other spirituous essences are generated in every process of combustion or burning. We have employed the term essence instead of energy, because energy means *in work*, and applies both to material and spiritual things. In dealing with the subject of spirit, we differentiate between the spirit of physical combustion (in which may be embraced all of the elements of matter) and physiological spirit,—which is the result of organic combustion, and that spirit which results from mental action, which is both pneumatic and psychic. In all of these different domains there are light, heat, electricity, and magnetism.

The "scientist" will tell you that electricity is electricity, but of the character of it he professes his ignorance. There are as many kinds of electricity as there are kinds of elements from which electricity is derived. Let us examine this question in the light of a little common sense. Every so called element in its process of combustion gives off its own characteristic spectrum (light). Hence substances may be known by the kind of light that is transmitted in the combustion of the substance. Does it not follow, if various substances afford different spectra, that in the same combustion there is generated a corresponding variety in the other products of combustion, as the generation of electricity and magnetism? Every distinct process carried on in the functions of the organs of the body and the brain, elaborates distinctive qualities of magnetism electricity, light, and heat.

Electricity is but a more intense quality of light; that is, light of higher octave than the common light to which we find the organs of vision responsive. Magnetism is but a higher octave of heat than that to which the more material quality is responsive. Therefore, in discussing the qualities and properties of these substances (for they are as substantial as matter, though not matter), we must differentiate and define them as substantial qualities, having degrees proportionate to the character and intensity of the combustion to which they are subject in the various organs of their elaborations.

The Mesenteric and Portal Circulations

In a comparative way we will consider the superior mesentery, and its function as related to its supply of blood to the portal circulation. It is a membranous sheath of serous tissue enclosing the small intestines, and thence converging to a narrow, double insertion and root attached to the spinal column. When we say a serous tissue, we mean that its function is to generate a substance called serum, which is much more attenuate than the blood, but which becomes a resource for the supply of the nerve and vascular circulations of the body and the brain. The subtle and attenuate essence generated in this organ must differ greatly in quality from the juices generated in the fundus and pylorus of the gastric organ, for reasons which will be adduced as we proceed with our synthetical analysis. In animals, and we may take as an illustration, the sheep, this con-

stitutes the membrane upon which we find deposited what is called the leaf or tallow, a substance containing the greatest proportions of carbo-hydrogen, from which in ordinary combustion we derive the flame that was so well known to our mothers and grandmothers, who depended for light upon the tallow candle of former days.

With exercise and other normal activities in the organic life, the productions of the membrane go to the generous supply of the circulations of the body; but with the ease, luxury, and inactivity of the body, they go in the opposite direction; namely, to the deposition of that fatty substance denominated tallow, composed principally of carbon and hydrogen, the primary elements of material combustion. It will be easily seen that the function of this organ in its healthful exercise is to burn up the substances of which this fat is composed, and to furnish the nerve and blood with its productions. In order, then, to understand what kind of juice this organ gives to the mesenteric vein, we must know what this particular fat will produce when reduced through the processes of vital combustion operative in the body of the animal or of man.

The deposit of the fat or tallow determines the character of the function of the mesentery, just as the deposits in the stomach determine the character of the essences supplied to the gastric vein. The mesenteric vein gives to the portal circulation a distinct quality of blood; and this peculiar blood is the product of that vital process of combustion which reduces the elements of the tallow to the refined products of its burning or combustion, somewhat determined by the character of the flame derived in the ordinary combustion of the candle.

It will be noticed that the flame of the fatty substance called tallow, differs widely from flame derived from the combustion of various other substances; as for instance, anthracite coal. These different substances not only generate distinct qualities of light, but the heat of the different substances varies as much in quality as does the light; and it does not require a very extensive application of reason to comprehend the fact that the electricity and magnetism generated in these different combustions differ also, and that electricity is therefore of as many kinds and qualities as the substances from which it is generated.

It follows that with every material substance, the atom is but the solidification of the spirit from which the atom is deposited; and from the combustion of the material atom, its own quality of electricity is generated. If it be gold, it is gold electricity; if it be silver, it is silver electricity; and if copper, it is copper electricity. If electricity is generated from any distinct quality of combustion in the functions of the body, it is animal electricity, and is of the kind determined by the character and seat of the combustion. If the combustion is in the brain, the electricity is mentality of the kind or quality determined by the brain center where the combustion is operative. In the brain, then, there are as many kinds of mental force, both of elec-

tricity and magnetism, as there are encephalic centers to operate and generate the fluids which are contributed to the various organs and functions of the body.

The inferior mesentery belongs to the lower and large intestine, being confined mostly to the colon and rectum. It is supplied with blood from the inferior mesenteric artery, and contributes to the inferior mesenteric vein. This vein empties into the root of the splenic vein as it empties into the great portal. The superior mesenteric vein continues directly into and forms the portal vein. The blood of each of these veins differs in quality, and this difference continues until the elaborations of the distinctive lobes of the liver modify it for its specific use in the organism.

We have described three kinds of blood from different parts of the abdominal viscera, which contribute to the portal or gate vein; but it must be remembered that to these points the arterial blood is contributed also, from the distinctive arteries supplying the parts, and that accompanying these terminations and beginnings of arterial and venous circulations, there are afferent efferent nerves derived from and entering the brain.

The spleen and pancreas come next under consideration, for these organs are laboratories of specific blood for the portal circulation. These organs can be found described in any anatomy, therefore we will leave their definite anatomical description to these works. By anatomists and physiologists the spleen is denominated a ductless gland. This would be true, were there not secret ducts unknown to the ordinary anatomist. Every fibre of the body and the brain is the conduit for an essential substance more subtle than the ordinary serums and bloods of the organic structure. The finest fibre of the organism is the channel for the transmission of the electro-magnetic currents of the animal fabric. The spleen is a center of intense combustion, the character of which will be presented in the analytical and synthetical investigation to which we now invite the student.

(To be continued.)

The Significant Mark of the Beast

The Right to Buy and Sell
Curtailed by Labor-Unions

By KORESH

A MAN IS DISCHARGED in California through a right vested by authority guaranteed in the Constitution of the United States of America. All the business interests of the world are jeopardized, because a conspiracy of men numbering some hundreds of thousands resents the authority of a commercial company to conduct its business according to the rights of business men, as provided by the law of the country. "Reinstate this one man, no matter what his delinquencies, or we, a union of conspirators, will endanger the commercial and industrial interests of the entire world. We purpose to show the world that it must come under the power of the labor combinations through the enforcement of unionism, to such an extent that no man shall be allowed to obtain employment without our consent, and no man can employ or discharge a man except by our permission." What is the world coming to when political respectability has fallen so low that a party in power is afraid to deal with conspirators, because they can cast a united vote either for

or against political control, or prospects of control? I would die calling upon my flag for protection and failing to secure it, before I would voluntarily yield one iota of that liberty which our national Constitution guarantees, or sign away my birthright to my Constitutional prerogatives.

It was prophesied in the beginning of the age, that there would come a time in the history of the world and its church, along the lines of what has been denominated Christian civilization, wherein it would be impossible for any man to either buy or sell without the mark of the beast or the number of his name. The mark must be registered in the hand or upon the forehead, without which there can be no commercial transactions. We warn the world that the time is rapidly hastening (and is at hand), for even now it is difficult to enter the commercial relations of the world without that security insured by one's bank account, or a permit from the confederation of labor-unionism. The mark in the forehead is the commercial influence insured by capital, or the right to labor, which a labor-union card insures.

Labor-unionism is one of the most infernal conspiracies that has ever menaced the stability of world interests, and constitutes one of the elements of that great and final conflict which has been denominated by the inspired Seer, the battle of Gog and Magog. Labor-unionism will ignite the great conflagration which will set the world on fire, and fulfil the predictions of the prophets who have foretold the termination of the world through its disintegration by fire. This does not mean that the physical world will be destroyed by a universal conflagration, but that there will be a dissolution of hundreds of thousands of people, through a theocrasis which will dissolve the inhabitants of the earth even as Elijah was translated in a chariot of fire, and as was the Lord after his resurrection from the tomb of Joseph. These were merely earnest of what is possible in the incorruptible dissolution of the sons of men.

The great climax of human destiny in the material and arch-human career of men, will be in that metamorphosis in which there will be developed, through the conflagration in which the age reaches its consummation, the immortal men. The time is at hand when there will be no more death with such as are found worthy to ripen upon the Tree of Life, which is but the tree of human immortality, a condition reached by the Lord Jesus, the Son of God, and promised to the thousands who would believe in his name.

International Distrust

By KORESH

THE Japanese who are spying out the naval and military status of the country, are acting in the interests of that peace for which the ordinances of war are augmented and multiplied. International distrust may be measured by the naval and military preparations, which proceed in an accelerated ratio with the progress of the competitive commercial enterprise of the world.

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

THE PREVALENCE OF SEX SLAVERY

Freedom of Woman Coincident
With the Redemption of Man

AT MT. LOWE Observatory, Echo Mountain, Cal., Prof. Edgar J. Larkin studies stars of two varieties, alchemico-organic and organo-vital. The alchemico-organic stars in the atmospheres above us are the perpetual burial places of the organo-vital bodies of men and women. Every human being is a generator of forces which, as he proceeds to degenerate and regenerate, find their way to a specific star in the firmament which he may call "his star." Thus is man definitely related to the stellar spheres of his environment. Professor Larkin is honorary president of the California State Eugenic Society. He makes a critical study of all the married pairs that come under his observation, and reports. He recently supplied a communication to a writer for the *Los Angeles Times*, from which we quote some of his testimony to the evils of our present so called "marital" relations. Professor Larkin says:

"I have seen face to face here on this mountain 33,000 people from every civilized nation. One half the married pairs that have visited Echo Mountain Observatory during the past seven years simply loathe each other. One half of the remaining couples are indifferent to each other, and half of the second remainder are beginning to lose their love.

"The letters received here are filled with tales of appalling suffering of unharmonious ones which would make eyes of flint weep. They reveal the awful condition of our entire social fabric. Letters come here asking questions about physiological matters that betray ignorance so dark and complete that the writers are subjects of mercy and pity.

"I have often heard intellectual men and women say that all our present marriage laws and customs are mere farces. The fact is that every law on sex relations was enacted in Europe, by men totally ignorant of the vast problems involved, in medieval ages, and were then copied by the United States with very little change. Every one should be abolished, and new scientific laws passed and enforced. How would it work to have scientific men and women in our national Congress, instead of warriors, fighters, financiers, and politicians?

"Every law ever passed concerning women, both in civil and in sex rights, was passed by men so ignorant of the questions before them, that now all scientific men and women simply heap ridicule on their heads. Women will be sex slaves until the arrival of that auspicious day when they will make laws to suit themselves and provide a remedy for all their needs. I assert that this day is almost here. I assert that a social upheaval is impending, and that women will not stand sex slavery much longer. I have the proof from the women themselves. African slavery black, and American slavery white, bad as they are, seem like remnants of Paradise when compared with the slavery endured by women simply because they are women. The shores of society are strewn with nervous wrecks of women and empty hulks of men."

The scientific explanation of existing social conditions is not difficult to derive from Koreshan Univer-

sology. This science shows, as do also the Christian Scriptures, that every law of genuine life and immortality is being violated by our mortal race in its present form of sex intercourse. Mortal women bow down to graven or gravicimages of men, the fruits of the lusts of the sex passions. All Bible students who are critical as to what the Scriptures really teach, know that the last days of the Christian era are characterized by the revelation of the man of sin to himself. Man must know good and evil by comparing himself with the Lord Jesus Christ, the Son of God, now scientifically accounted for, if he is to know the truth about the Creator and his creation.

The last days of the Christian or Piscatorial era are prophetically described by its Apostles as "perilous times," in which evil men and seducers wax worse and worse, deceiving and being deceived. Society reaches the maximum of this ultimate condition in calling evil good, and good evil. Culminating woes are foretold by the Apostles and the more ancient Hebrew prophets as due at this time. These woes are the foretold results of the three primary curses pronounced upon the fallen, mortal humanity. These curses rest upon its industrial system of iniquity, its ecclesiastical system of iniquity, and its evil marital or commercial system. By the discipline of these three curses and woes men learn to know all there is to know of evil, and are brought to that extremity which is God's opportunity to let his goodness shine out in contrast with the evil that men do. This out-shining of His goodness to men comes through the Messenger of his age-lasting restorative covenant.

Every law of life and health has its primary basis of operations in the domain of sex commerce. Here in the secrecy of life, the Lord meets the men and women of our mortal race. He declares to such as would have life and not death for their future portion, "Thou shalt have no other gods before me." He demands their all. The man is then told to love the woman, even as he, the Lord, loves his church, his Bride-elect, to be purified for divine marriage and motherhood. The Lord's love for his church made him perfect in continence—a eunuch for the kingdom of heaven's sake. He charged his followers to be like him—"perfect, even as your Father which is in heaven is perfect." He had absolute self-control of the descending forces of his flesh, and conserved them for their highest uses. Immortal manhood like his own was the prize set before his followers. Its attainment required an obedience to the law of life he fulfilled. He dissolved his body and gave his church the spirit of it as an inspiration to enable its members to fulfil the law. He and they anticipated the fruition of the virtue of chastity and celibacy, the stepping-stones to divine marriage and immortality at the end of the age. He would have a bride made white, un-

defiled, without spot or blemish, by the applied science of the law to life.

The visible Christian church died early in the dispensation. Her dead body was transformed to a harlot who consorted with the pagan state of the golden calf having fleshly lusts. The fruit of this adultery is the church harlotry of today, and the illegitimate, diseased progeny of the decadence in national integrity, to be seen all over the world, by the light of the scientific standard of the Lord of hosts. Nations and churches are deceiving and being deceived; distrust is everywhere dominant. The Lord has reason to laugh at their calamities, for he knows the benefits to come from them. Deliverance is at hand. It will come with the free woman from above. It will come with a scientifically restored reverence for her functions. It will come with the worship of her divine Motherhood, and for identification with this must every mortal woman become pure as the Lord of hosts is pure, and maintain the integrity of her body in chastity, undefiled by the lust of man. To this end must she seek the Lord while he may be found, and call upon him while he is near.

A Strike Against the Woes of Woman

"STRIKE against the Woes and Trials of Motherhood," is a sensational headline appearing in a recent issue of the *Tampa Tribune*. This new variety of labor-unionism has, it seems, got a good start in France. It is a fine move for the prevention of race suicide. It will certainly spread, with the increase of Krupp guns and aerial battleships. Mothers have to furnish men for the guns and bombs to mangle. The guns and bombs are for the protection of commercial interests, which demand the perpetual manufacturing of products for exchange. The manufacturers need the cheap labor of women and children harnessed for death to machines in the mills of competition.

The French women are wise and economical of labor; so in Roubaix, a little town in northern France, an anti-maternity league was started three years ago by a half dozen women; and it has grown, and bids fair to grow rapidly. It has many thousands of members now. They are spreading their pronouncements far and wide over Europe. This is splendid; for woman holds the key to the human life situation. Nothing has been more cheapened by the monarchs of frenzied finance than human life; and nothing costs woman more pain and sorrow than the reproduction of human life.

It is said that at Lille, Lourcoing, and Mouscron, where the agitation is now centered, the walls of all the buildings are covered with flaring sheets proclaiming a general strike against increasing the population, and begging women to refrain from motherhood. "Bands of women, apostles of the movement, are also traveling through France and England, holding meetings and distributing literature." The league asserts that the aristocracy and the wealthy classes are already pledged to the movement, and that practically all the

noble women of France have agreed to suppress maternity.

The time is now—these last days of the perilous times of wars and rumors of wars, when "they that have wives be as though they had none." The time of trouble, such as was not since there was a nation, approaches. Of this time it is written, "Woe unto them that are with child." The better elements of human progress demand a higher type of human life in a purer, better ordered, non-mercenary state of civilization. Woman has most to do to hasten its coming. Her intelligence needs awakening, her moral code revising, and her body perfecting, if she would exchange the sorrows of maternity for its possible joys.

A Koreshan Pioneer on Woman Suffrage

ONE OF THE earliest and most heroic pioneers in the Koreshan scientific colonization movement is the Hon. John S. Sargent, member of the Town Council of Estero. This notable colonization movement of the Koreshans provides in its system for all that prohibitionists could desire in the way of governmental prohibition of the liquor traffic, for all that woman suffragists aspire to through woman's complete emancipation, and for all that Christian socialists anticipate from coöperative industry and the equitable distribution of its products. For these three most conspicuous aims of the most progressive, up-to-date reform movements, Mr. Sargent, as a Koreshan scientist, has fought a good fight.

For *The American Eagle*, the organ of the Progressive Liberty Party, Mr. Sargent in a recent issue wrote in behalf of woman's suffrage. He wrote, as he said, "not because of any inherent gallantry toward the opposite sex, but because, after a thorough canvass of all the precincts of his moral and political convictions, he finds himself unanimously in favor of it. First: for the reason that woman is endowed with all the mental and moral requirements necessary to enable her to exercise the right of franchise with quite as good judgment as the average male voter does. Second: Because that declaration upon which we base our political and national liberties says that 'all men are endowed with certain inalienable rights.' The word men as here used cannot be construed to apply to only one half of what it takes to endow full manhood."

Mr. Sargent also referred to the statements of our Constitution, upon which all free citizens so delight to ring the changes, namely: "That all governments derive their just powers from the consent of the governed." The very mention of this maxim, along with the acknowledged disfranchisement of women, is to convict our Government of unjust and despotic rule toward one half of its citizens, and according to our own pretensions of gallantry, the better half at that."

He said further: "The fact that the women of the United States submit to be governed by the vote of the male population, without armed or otherwise violent protest, cannot be construed to mean their consent to

such rule. They can only rationally and lawfully consent to it through the same method by which the other half consents; that is, by the ballot." He reminds us further that "We once set the pot boiling for war by placing a cargo of tea to draw in Boston Harbor, as an emphatic protest against 'taxation without representation.' If now our patient women-folk should start a 'tempest in a teapot' by refusing to serve the tea or to serve longer in the domestic harness until accorded the right of representation before submitting to taxation, we could hardly claim, in view of our own demand on that occasion, that they are inconsistent."

Our appreciation of Mr. Sargent's article as a whole, and of that splendid editorial of Mr. Allen H. Andrews, editor, on the same subject, in another issue of *The Eagle*, is best expressed by saying that we wish the Woman's National Suffrage League would combine them and give them to the women of the world as a suffrage campaign leaflet.

Woman's First Misstep.

IF WOMEN want their domestic services appreciated at their proper value by men, let them increase the opportunities of men to perform them in their stead. Women in great numbers, formerly domestic recluses, are now showing themselves equal to the manual and professional public and private services once rendered only by men. It would be encouraging to the women who in lessening numbers incline to remain homemakers, to see men properly doing domestic services at their usual remuneration.

Multitudes of men have pretended to think that women have had a "snap" in having nothing to do but cook, wash, mind the baby, sew for the family, nurse the sick, etc. It would help out to have the men enjoy the "snap" for a few decades, while the women do a little law-making and executing in behalf of their children and themselves. When men have re-exalted the callings of domestic science to the peerage of those of other sciences, women may have renewed aspirations to re-enter them well equipped to do them honor.

During their era of dominion, men have so belittled woman's work that they are usually ashamed to be caught doing any of it. We would have to investigate most ancient history, to learn just how and why women's work is now so underrated and turned from with a sneer by men. Doubtless the most ancient records would give a hint as to the cause, that woman would not like to contemplate. She had better make the investigation on the quiet. Possibly the love of money caused the first misstep.

Woman's Movement in England

MR. W. T. STEAD said in a recent letter to Miss A. F. Miller, Geneva, N. Y.: "The Woman's suffrage movement in England has been advancing by leaps and bounds." He remarked also, that the mere fact that women are willing to go to prison in a cause they have at heart, has been a most convincing argument; be-

sides, no one gets anything in politics until he is willing to make himself a nuisance. The parable of the importunate widow is eminently true when applied to political action. It seems to take a certain amount of persecution and even martyrdom to prepare the prime factors of any progressive movement for the service of leadership. When from any womb of Nature the head is born, the pangs of suffering lessen, and for the body following, all is comparatively easy.

The vigorous pioneers for the political freedom of women certainly have cheerfully made themselves offensive to the masculine powers that be, and almost as much so to the masses of women who are to derive the benefit of their emancipation. The suffragists and their antis are really united in their desires for their rights; they seem to differ most as to methods of obtaining them, and in their estimates of their present privileges, which the antis seem to value more than the right given by the ballot. The accumulated testimony in favor of woman suffrage from the localities in which it is operative, seems to be all that could be asked for to commend its extension everywhere by leaps and bounds.

The Mother Country seems to be making good her title to motherhood by sword guaged women. It is a poor mother that will not fight and suffer for the future good of her offspring. The colonial dames and revolutionary daughters of the United States ought not to be so slow in becoming a credit to their angel mother. A few leaps and bounds toward political freedom here, would brace up some of our enervated American women for a higher caste walk and conversation than are now common to them. Many American women have been so soaked in culturine, that while wily and oily and hard finished on the surface, they are punky and pokey at the core.

Dorothy Dix' Mirandy says, "Dey have only 'pink tape' where a backbone ought to be." Culturine and sand might be made into good scourine for reducing the superficiality of woman's present education, and induce her to bone down to the vital questions of our national interests for their truly feminine solution. To the God-fearing women will be entrusted the keys of knowledge for the coming era.

Interesting Notes Concerning Women.

Dr. Anita Augspurg, one of the prominent suffragists of Germany, has built herself a beautiful house in the Isarthal, in Bavaria, and there she indulges her love for gardening, riding, and breaking in horses.

"Edith Wharton, in her brilliant new story, *Madame de Freymes*, discusses the question of international marriages from an entirely new point of view," says the *Boston Woman's Journal*. Koreshanity teaches that there are great laws of ethnic progress operative in the universe to fulfil the destinies of men and nations. The marriages of potential national factors play a large part in the final outcome.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

"THE INDUSTRIAL REPUBLIC"

"THE INDUSTRIAL REPUBLIC" is the title of a neat little volume tastefully bound in red cloth. This work is in seven chapters, in the first of which the distinguished author, Upton Sinclair, has compiled some significant figures relative to the rise and progress of socialism. He points out that in Germany, which leads the van, the socialist vote has increased from 30,000 in 1870, to 3,250,000 in 1907. In America, which brings up the rear, the same vote has increased from 2,000 in 1888, to 442,000 in 1904. In one year *Wilshire's Magazine* has increased its circulation from 55,000 to 270,000. In England, 27 members of Parliament have been elected by the socialists, and nearly 700 papers are now printed in support of this great effort to humanize humanity. Having presented these figures, it is not strange that the gifted author should call his first chapter "The Coming Crisis."

Mr. Sinclair's conception of the central theme of this book is summed up in his definition of an Industrial Republic. It is as an organization for the production of wealth that he conceives it; and as a prerequisite for this, it is essential according to his definition, that the members be established on "a basis of equality." All must share equally in its advantages.

The remaining chapters deal with weighty problems, and are served under these captions: "Industrial Evolution," "Markets and Misery," "Social Decay," "Business and Politics," "The Revolution," "The Industrial Republic."

The second chapter makes an extraordinary statement. It informs the public that the giant monster of competition is dead; that he has destroyed himself. If we understand Mr. Sinclair, he implies that by means of organization and combination, capitalists have distanced all competitors, so there is no more competition possible. In the same chapter, almost in the same breath, he says that no socialist expects to abolish competition, only to abolish the *kind* of competition and change it to another. The author also says that the purpose of the book is to set forth the fact that industrial evolution has done its work, has built us up a machine to satisfy the material needs of civilization, and until we learn how to use it there will be stagnation. Overproduction and the trust are signs showing that a system to feed and clothe men has been formally established. The giant competition has killed himself, but by Congressional statute and Supreme Court decree, he has been rejuvenated, forced to go on fighting.

Expansion is not favored by this writer. He thinks our surplus products should go to our own starving poor, not to a market sought abroad. This is the gist of chapter III.

There are few minds that can contemplate the appalling facts portrayed in the ensuing chapter without a tear for the social decay engendered by the vices of

the age. It is well done, and the contrast between the upper and lower strata in the densely populated districts is set forth in a masterly way. Those who think the world is growing better, would do well to read and study this account of the conditions which prevail.

Some persons may be astonished to learn in the chapter headed, "Business and Politics," that the Dingley tariff compels the American people to pay, in a single year, a net profit of \$24,374,688 to the rail pool for steel rails. "Government," to cite one of the little aphorisms of the book, "is of the people, by the rascals, for the rich."

The revolution which is to put things into the hands of the people may be immediate, according to Mr. Sinclair's prognostications, should the crops fail; a war might retard it for ten years. This suggests to the thoughtful reader that food riots have begun already; also that Pullitzer's telegram, with its message to the Mikado, and the world's crusade against jingoism, have apparently prevented any conflict for the nonce. Another prediction from the pen of Mr. Sinclair is, that Wm. R. Hearst will capture the democratic nomination for 1912. By that time he thinks there will be five or ten million men out of work, and that more or less burning and dynamiting will have taken place. Perhaps some conspicuous man like Mr. Rockefeller will have been assassinated. Then, following close upon the election of Mr. Hearst, business will be paralyzed, banks will fail. The next number on the program will be the seizure of utilities by the government, when practical socialism will be instituted. One of the most interesting points in this chapter, divulges Mr. Sinclair's feelings relative to the results of his campaign against the beef trust. He calls it a cosmic farce. After riveting the attention of the world upon the horrible filth of the Chicago packing houses for months, nothing was done, positively nothing, except the putting of a few inspectors into service, with a little whitewashing of the slaughter-house walls. Such was the gigantic failure of one of the most subtly planned onsets upon capital ever executed; and as the author wisely concludes, nothing can be gotten out of capital.

After the revolution, the climax of evolution will be found apparently in an Industrial Republic. The competitive wage system and exploitation having been abolished, society will settle down under a new government. The street cars, the banks, and the stores will be public utilities, so will the factories; but the wages will be the full value of the product, with no deductions for dividends on stock. The speculator is eliminated; Wall Street is eliminated; the tariff is eliminated. The arts and recreations will be free. Best of all, perhaps, to the jaded workman looking for his job, there will be no danger of overproduction. For this, according to Mr. Sinclair's prediction, will be impossible. He may be on a vacation, but not "out of work," under the

new regime. The drink problem and the peace problem are disposed of so easily and so simply, that no one would believe they were problems. It seems as easy as two and two make four.

This book is published by Doubleday and Page. It is well bound and illustrated, and is worth double the price. If a few comments may be allowed, we should say, "It is a very pretty dream, Mr. Sinclair, but it is not socialism." It is the Golden Age masquerading as equality. It is one of the most interesting books, one of the most truthful in its figures and statistics, one of the most faithful in its portrayal of present conditions, one of the most Utopian in its forecast of the future; and as such it will commend itself to those who are looking for something better.

Here is a statement, "There will be no classes and no class feeling." Now we take issue with the author. Classes are inevitable, and are inherent in humanity. Even a little tribe of savages will have its chief with his retinue of followers and retainers. There is always an aristocracy of letters. Nature's noblemen are everywhere, shooting up beyond the stature of their neighbors. The best men form a class. The officers form a class in any community.

Mr Sinclair says that war comes from seeking a foreign market; consequently, when surplus products are consumed at home, war will cease. Some of the longest and fiercest combats in history have been attributed to religious differences. In the Industrial Republic, people are to be left free to choose their own form of worship, a proposition which presupposes that nothing authoritatively true nor certain will have come forward to determine the forms of worship. Will people settle down on the basis of industry as wealth producers, without making war upon one another's religious prejudice? This may be doubted.

The prediction is made in this work, that after socialism has been instituted there will be so little change in the business methods of this country, that a man coming back and looking at the system from the outside, would not know that any change had taken place. The workman will spend his money exactly as he spends it today. The whole machinery of competition, he says, will pass over bodily into the hands of the socialists. It is evident that the disuse of money, as money, forms no part of the program outlined, whereas that is one of the strong points of Universology and its system of United Life. It proposes to issue labor checks and to discard gold, which will become by artificial production too common to have any value as currency.

The author of the "Industrial Republic" does not anticipate a war in this country, because he speaks of those countries where the danger has come by violence. He merely looks for adjustment after a certain amount of dynamiting. Koreshan Universology is designed to give lessons to socialism. It believes in the abolition of the wage system, but not in cringing before a superior power in the men who have made their money out of exploiting their neighbors. It believes in United Life

on the basis of the public ownership of utilities; but it believes also, and teaches that an aristocracy of the best men will rule in the heaven-born state.

Intellectual Freedom

Wherein is there more liberty of thought in Universology than in the forms of belief it designs to supplant? Several points may be mentioned. It frees the mind from anxiety. It discards weeping over sinners. One is sure that every man is going to accomplish his destiny. The replenishment of the visible humanity goes on continuously on account of the recurring manifestation of Deity from age to age. Some persons might ask, "If there are no sinners to work for, how shall we fill our spare time?" There are plenty of sinners; but they are all going over to the right way of thinking, by and by. Fill in the spare time with a laugh.

There is more liberality in the observance of the Sabbath, when one knows what the real Sabbath is, and when it will be kept. Emerson said: "Why should we drag around this dead weight of a Sunday school?" His utterance may be taken to symbolize all that hinders.

When the mind wanders to the diseases of humanity, it transports itself in imagination with the future. It sees there wholeness, soundness. It sees that even death is beneficent in its own sphere of mortality, in that it breaks up old ways. Then, that by and by mankind is to rise out of mortality into victory in an Arch-natural state.

Haunts of the Flamingo

A VERY INTERESTING lecture was given some time ago by a traveler who had visited haunts not often sought, and exceedingly difficult of access. The subject was one not often presented, for it comprised an inquiry into the habits of the flamingo, the most wonderful and beautiful of Nature's treasures in the South. The Bahama Islands are the habitat of this bird, whose gorgeous plumage is seen flitting through the marshes in some sections of Florida. After a good deal of trouble and disappointment, the lecturer, Mr. Frank Chapman, with his native guide, found about two thousand nests. On approaching them, he saw they were all inhabited by the birds sitting on their eggs. By observing their habits, and the manner in which their long necks and long legs are folded on the mud nests, which are lower than had been supposed, Mr. Chapman was able to confute all the statements of the naturalists. They have represented the flamingo perched astride on the high nests, in a ridiculous manner.

On another occasion, while the birds charged upon him, the distinguished traveler, sheltered in a hut of palm branches, leveled his camera at the advancing hosts. On they came, trumpeting and eager to find their nests. At a given signal they dropped, each on

its own nest. The photographs displayed, of the birds in flight, were most excellent.

The birds of the air have their nests, and the sparrow hath found her house. The same unerring instinct which guides the birds of the air aright, leads Deity into his own people.

The inundations are a menace to the birds of this character, and sometimes they have to abandon their homes and find new ones. A map of the locality shows the flamingo over a wide stretch of country, including Africa, Asia, to Siberia, as well as the Bahamas.

One of the most beautiful pieces in the museum, represents the flamingo and its little ones in all stages of moulting.

The naturalists are not agreed upon its color when young,—another point settled by this discoverer.

Florida is fortunate in adding this wonderful creature to its attractions. No pains should be spared to prevent its destruction along the waters where it loves to hide. The care of this bird for its young has often been cited. It regurgitates its food, and drops it into the waiting bill.

God has set all things in their place, and the Florida marshes show his care and love as demonstrated in the products of his creation. All good things come from God, and he fills the waiting heart with gladness.

The New Jerusalem

THE ROOT of the word Jerusalem is *salem*, peace.

What is the great concern of the world now? Over peace. The Womanhood of Deity is the church that has been taken out of all nations, kindreds, and tribes. It is gathered in the spiritual world, waiting to descend and bless mankind. It is composed of all those spirits who have died during the progress of the Christian dispensation. Where have these spirits been gathered? Into the middle degree, which is located in the arachnoid membrane, between the dura mater and the pia mater of the brain. The illumined Personality who teaches the science of the Word, comprises these groupings which meet in himself, for the sake of baptizing humanity by their descent into natural orders.

Swedenborg's mission was to assist the spirits in the spiritual world; and the separation of truth from error in that realm took place under his auspices in the eighteenth century. Those who die in the love of uses today pass into the fifth ventricle, the location of the Guiding Star, composed of those who are in the science of the love of uses. The fifth ventricle is between the laminae of the *septum lucidum*, if its physiological location be demanded; and it is lined with the *piissima mater*, the softest of membranes.

Swedenborg was the illumined mentality, not to the natural world, but to the spiritual realm. He did not expound the science of the Lord's coming, but he was the Messiah to the church now gathered into the Personality who constitutes its environment. The Womanhood of Deity will be visibly externalized in the *new woman*. This term has long been current in an-

other sense. The manner of her descent is to be through the force of aspiration polarized in the Messenger. The desires of the nations are for peace, as they utter them through the mouths of their spokesmen. But Jerusalem means the foundation of peace. So the true source of peace is in the descent of the spiritual grouping called the interior womanhood now pivoted in the genuine Messenger.

Adulteration of Food Products

SINCE THE enforcement of the new inspection law which obliges them to reject diseased cattle, the packers raised the price of meat ten cents a pound in ten days. It is intolerable to think that it should be so, but the plain fact is revealed in its hideousness. The amount of diseased meat rushed through the vats materially affected the profits of the business. Now it is thought that the packers will prevent the consumption of every kind of meat except beef among the poorer classes. The weight of injustice falls most heavily upon the laborers.

Wine has been the cause of parades and demonstrations in France. The vine growers are incensed that the fruit of their vineyards is replaced to an alarming extent by cheap preparations, bottled in the factories. They have demanded that these manufactured products be stopped by government provision, so that what is sold as wine may contain some grape-juice. The same disregard for public health that is found in the American packers, has tampered with the wine in France, a country notoriously temperate in its use of liquor as compared with America, but where the people say that water is not fit to drink.

The latest development in the line of public scandals, is in the tuberculous milk sold to the poor, a proceeding said to be fostered by the milk trust. Monstrous as it seems, it is said that the members of this organization are instigated by their desire to put certain patent medicines for tuberculosis upon the market. Their interest in the sale of these goods prevents the pasteurization of the milk sold to the poor.

What will be the result of these scandals? They will result in the drawing of a distinct line of demarkation between the poorer classes and the favored few. The rich can afford to buy milk at nineteen or twenty cents per quart. The poor cannot; so the two classes will grow still more widely apart. The poor laboring classes will have meat to eat in the future. It will not be kosher meat, nor yet the products of the beef trust, but the food of vengeance.

What weapon can the poorer classes wield to give them any power as compared with the great beef trust? Money is power; but dynamite is cheap, and it, too, is power. This will be the weapon used by the poor in the coming conflict. Why did McKinley lose his life? Because he stood for the money power as opposed to mob violence and anarchy. The poor will not bear the sight of the rich man riding in his carriage, while the packers mulct them of their food.

Modern Social Problems

PREDATORY WEALTH is a term fitly applied to excessive fortunes accumulated by various captains of industry. It means wealth that has been plundered from the people through application of the methods of competitive warfare. The spirit of robbery is almost universal in this boasted civilization of Christendom. It impulses men in various planes of society, from the sneak thief to the great industrial magnates. But marked is the difference in their standing in the world. The hand of every man is against the highway-man, the hold-up, and the promoter of schemes of bold fraud. But the power of the nation is with trust magnates, for the scheme of protective tariff directly aids the plunderers in preying upon the people. With the spirit of robbery universally prevailing, with corruption everywhere manifest, competition potent, and graft and greed rampant throughout Christendom, no mere change in social and industrial environment will bring either peace or happiness. The corrupt heart of man must experience a radical change.

FACTORS OF SOCIAL DISSOLUTION

Organic Selfishness Manifest in the Trusts & Labor-Unions

BY MADISON WARDER.

THE CULMINATION of the sin-cursed era of competitism is a consummation eagerly awaited and ardently desired by thousands of people who are surfeited with the unrighteousness of self, and weary of long walking in the ways of wickedness. Among all classes an instinctive feeling seems prevalent that there is a great social change impending. Even those unaided by access to positive cosmic knowledge, feel intuitively the operation of the factors of disintegration. Society finds time amid the excitement of its accelerating pursuit of selfish pleasure, to sense the expectant thrill of nearing dissolution.

The immediate future holds the certainty of humanity's emancipation from the thralldom of this degradation of social condition—misnamed civilization. Racial uplift is becoming a common theme of public and private discourse. The world is beginning to realize in some measure the depths of its own wickedness, and is casting about for a means of saving itself from the consequences of its suicidal plan of living. Wherefore, the various schemes looking toward the establishment of a better social structure are becoming more numerous. Most of these would-be panaceas for the ills that afflict society are harmlessly insufficient; but some are retrogressive, and are fraught with great danger to the social well-being. A large and increasing number of people believe that the tendency toward centralization, as manifest in the trust and the labor-union movement, is destined to bring about the readjustment of human relations upon a righteous basis. It is conceived that the process of centralization will be continued until all capital is merged into one universal trust, and all labor combined into one world-wide union; then labor, being in the overwhelming majority as to numbers and power, will simply appropriate capital, transform the capitalists into laborers, and thereafter employ itself at a wage embracing its entire product, thus insuring the future peace and prosperity of all mankind.

But this conception, viewed in the light of genuine science, is seen to be fallacious. In the first place, it

ignores completely the existence of the law of compensation. It assumes that society may practice for centuries all sorts of crimes against God and man, and then go scot free of consequences. It ignores the great universal fact that the doing of every evil deed entails upon the doer, soon or late, the full meed of punishment. In this particular phase of delusion, it harmonizes well with the modern perverted religious doctrine, that conversion to the tenets of orthodoxy carries with it immunity from future punishment, even though the convert possess a spiritual nature as dark and bloody as that of the notorious Orchard. For this reason it is in a measure excusable, because it is the logical mental result of centuries of such religious teaching. Nothing is more certain than that humanity must atone in tears and blood for its reckless disregard of, and contempt for, the laws of life. The era of competitism must end in conflict vastly more terrible than any chronicled in history; for its crimes have been commensurably greater.

Furthermore, the belief that the perfected economic state can be attained through centralization of capital and labor, carried to its ultimate, is contrary to all laws of universal progress. It would reverse the processes of Nature in her evolutionary unfoldment of higher types; for the transitional conditions manifest in the passing of a lower state to a higher are always marked by the operation of the altruistic principle. Therefore, if a new and more perfect society is to be evolved from the present social system, it must be through the application of communistic and affectional qualities of thought and action. The tendency to selfishness must be overcome; for so long as the love of self holds sway in the social life, so long will the forces of degradation overpower the desire to rise higher in the social scale.

But both the trusts and the labor-unions are firmly grounded in the selfish basis; and to further amplify their influence in the individual life would be simply to intensify the misery and utter iniquity of present social conditions. It is true that most of the advocates of this reform process believe that altruistic principles prevail to some extent in the organization of trusts and unions; but a little sane reflection only is necessary to force the conviction that the supposed altruism is simply "community of interests,"—extremely selfish in-

terests, too, or what the "peerless" leader would term "enlightened selfishness." It bears no relation whatever to the love of humanity that characterized the Man of Nazareth. The love of a trust for its competitors, or the love of a labor-union for "scabs," is all the evidence of altruistic motive a discriminating intellect requires.

It is freely conceded that these two great powers in our economic organization have their proper function and purpose, and that further amplification of their scope in industry is needful, and is welcomed by those who understand the laws of universal life. But their function is destructive, not constructive. They are the most complete exemplification of the selfish spirit that degenerate humanity can furnish, and are therefore in the highest degree disintegrative in their tendencies. Their mission is to precipitate the concluding tragedy of competition, the culminating conflict in which humanity will pour forth its treasures of blood as a final sacrifice to the god of self. In the nature of things inevitably antagonistic, their mutual hostility will increase as their influence is extended; until at last, when the flint of capital meets the steel of labor in the final clash of interests, the spark of intensified hatred struck out, will start the conflagration that will prove the funeral pyre of competitive civilization.

The regeneration of society can be accomplished through obliteration of the love of money, and the substitution of love of the neighbor. The perfect social economy must appear as the legitimate fruition of the planting of the seed of communism at the beginning of the dispensation. Otherwise, the fixed laws of cosmic order would be ignored; and regeneration cannot eventuate except through obedience to the law. When the hosts of fallacious reform-hopes culminate in the inevitable chaos of social ruin, the Koreshan social science will stand forth unshaken and unscathed, shining as a great light to dispel the darkness of economic despair. It is the only science of human relations that can endure investigation by the reasoning intellect; for it alone is based upon the impregnable foundation of demonstrated universal truth.

SCIENCE OF POLITICAL ECONOMY

**The Source of True Government
Is in the Pale of Human Progress**

BY FRANK H. SMITH.

EVERY BODY of people has some kind of organization in a general way, however decrepit or diseased it may be, for the economic or expensive performance and perpetuation of the internal and external uses of its peculiar and characteristic existence. The word government has an etymological and root meaning in common with such words as gubernatorial, cube, covenant, sovereign, sober. Take these words in their virginal purity, and they involve all the elements and applications of the "square deal." A reciprocal relation of guard and guardianship between the head official, his aides, and court officers, and the masses of the common people, obtains in all governments of gumption.

The word sphere sustains a relation to the words

fero (Latin, to bear), suffer, endure, last, fear, humility, entire, and availability. It is from the spheres of chaos, from the sphere of influence of the very worst political chicanery and entangling governmental corruption of grab and oppressive despotism, that the very highest and best conceptions of true liberty and the square deal have their issue. As daylight follows night, and spring and summer follow winter, so deliverance comes after the sore bondage in Egyptian darkness. "Eternal vigilance is the price of liberty" and life. The rest of heaven is the equilibrium between our desires and convictions, our needs and wants, and our supplies, receipts, and deserts. The efferent and afferent nerves, and the sensory and the motory nerves in a healthy and normal individual, correspond with the vitally important agents in good government.

It is inside the sphere of the tree of the knowledge of good and evil, that the most refined and perfect sphere of the Tree of Life is conceived for incubation and supreme fruition, to deliverance from all evil. The life of him who was "the firstborn of every creature," "the highest born of the whole creation," occupied this inmost sphere where there is no night, no tears, no sorrow, and no sin, sickness, nor death. When the Messiah makes conjunction through theocrasis with this inmost sphere where the elements of life are perfectly and "evenly mixed," and in absolutely restful and useful activity, then begins the materialization of a central nucleus for the universal divine imperial reign. Nothing short of another such sublime character and splendid life as that of Jesus the Christ, will be sufficient and capable of instituting and establishing the glorious kingdom of God in earth. The regeneration of the sons of men, with all their interests and concerns, is accomplished in the Seed-man's coming to judgment, and the final scientific application to and execution of his holy and righteous will and wisdom in all the affairs of the human race.

The word cell has the same etymology as the Latin *dælo*, to run. It is only in the integral cell of the Messianic personality that there will be generated energy and fire of potentiality sufficient to burn up the wicked old world of fallacies. Only from the brain cells of the Sons of God will come a will and intellectuality to rightly run the government of the new church and state.

The words spire, spear, pyre, pyramid, gyroscope, gird, tire, and fire, query, despair, spirit, spiral, all have similar root meanings of cellular form and somewhat circuitous activity. The words fear, bear, tear, and near, along with such as dear, dire, mire, and sire, have closely allied characteristics. It was not until our sires bore a dire fear, until they were nearly swamped and girt about in the mire of despair, until they were tired and utterly impatient of their bondage, that they were "all of one mind" to face the spear and shed tears (share destruction) for dear life and liberty. The element of fire is as various in quality as it is universal; and the central sire of all fires is the theocrasis, or "flaming sword which turns every way to keep the way

of the Tree of Life," and preserve the divine consciousness absolutely pure and free from all evils.

When in consummate and determinate purpose one is obliged to die on the field of battle, or as a martyr for any cause, his last words are substantially to this effect: "Well, if I cannot live for this cause that I love in the natural, I shall live in the spiritual world." Whole-hearted heroes of religion and government in all ages have with one accord cried aloud: "Give me liberty to live as I will, or give me death." This spirit makes way for the greatest possible victory and success.

The spirit of any body of matter is the breath of that body, and the most refined condition of substance circulating in or inhabiting that body. In every act of breathing or respiration of any kind, are involved the combustion of some matter and the changing of it to spirit, as in a funeral pyre, and the simultaneous materialization or girding of some spiritual substance with a material body.

A squire is the lowest official of government having jurisdiction to administer justice or injustice of the peace within a shire or county. He inspires the troubled and tearful data of their complaints, and expires a degree "squaring" small matters between plaintiff and defendant. When our "mortal coil" is tired, we require respite and retire to rest and sleep to get inspiration for renewed effort, and a "mind to work" again.

The dominant religion and church organization in any government is the efficient churn for the generation and turning out of a constant supply of governmental ideas and policies. The character of the substances of impulse and suggestion in the religious retort, controls every distillation of the elements of political thunder and lightning.

Patriotism and paternalism are reciprocal, and interdependent co-existent functions pronouncedly evident in some form throughout the whole career of every kind of government in all history. The initiative, referendum, and imperative mandate are up to date and necessary functions of political economy. But as conceived by modern reformers they constitute mere make-shifts.

No patchwork of reform and revival whatsoever will long avail to save the old world with all its institutions of church and state. They are doomed to decay and destruction, consequent upon their "seedy maturity" and degeneracy, to chaos and confusion. The true Gods will refuse and transform the substances of their transmutation to the perfect religion and government of the longed for and prayed for true Golden Age of holy life and liberty. The source of the stability and worth of any government is the better appreciated as we learn to understand the practical meaning and force of the word covenant. A government is just as strong or weak as the sum total of the united love and sense of obligation of her people for the traditions and institutions of her laws and orders of being.

The immediate destiny of any creature depends upon the character of its will or object of greatest love. This controls its polarization and emplacement. Since

everything has its opposite, there must also be a covenant with hell or chaos. This is the prevailing covenant in the world today, manifest in individualism and mental depolarization of "every man a law unto himself;" and private interpretation of laws is claimed to be a "divine right."

Only during war, when loved ones are severed by death and torn asunder by every manner of violence; only during the trials and tribulations of accursed bondage and outrageous oppression; only while we are sore pressed with the agonizing pangs of death, do we truly desire to live and see good days. Only during judgment can the people of the human race know what they really do want. Only while life and immortality are brought to light in the harvest of the age, do men fully know a good thing when they see it.

The Universology of KORESH, in its comprehensive infallibility and exclusiveness of scientific analysis and synthesis of the whole cosmos of spiritual and material things, stands all alone, more than conqueror in the focal center of "the world's broad field of battle" of creeds and dogmas, theories, principles, and policies. We should persistently investigate everything by analogy, and contrast as best we can, that we may rest assured that "Koreshanity is the only thing there is, and act accordingly."

The Application of the Golden Rule

BY SAMUEL ARMOUR.

THE GOLDEN RULE as formulated by the Christ is, "Whatsoever ye would that men should do unto you, do ye even so to them". While men adhere to competitive principles, this rule is whittled down, in their estimation, to an almost worthless proposition. While they maintain competitive practices, it has little force and no genuine application. Although, so far as theory goes, it may be admired as a beautiful philosophic gem, it can never be possessed by the competitive world.

The reciprocation of kind words and little deeds of courtesy may make life brighter for all. To refrain from harsh criticisms, and to be alert to bestow all merited praise, may awake, commensurately, the impulse of love in fellow men. To bear unflinchingly and cheerfully our own burdens, privations, and sorrows, so that we are not an annoyance to others, is a good trait, and indirectly a blessing to those around us. We duly appreciate the negative virtues in the man who will not do us any harm or give us any trouble,—whose simple motto is, "Live and let live."

But the welfare of the world demands a deeper application of the principles of love. We need a more effective charity than that which alleviates suffering and doles out pittances to those in want. We must have a charity which forestalls suffering, and insures abundant supply for every creature by making it possible for each to contribute to that supply, though one need not be producing for himself directly. Indeed, in a thoroughly communistic system, where overwhelming love

is the ruling incentive, it will be unnecessary to entertain the least solicitude for, or give effort or attention to, personal maintenance or welfare.

All that we should be concerned about is the perfection of a system which will take account of, and minister to every need, which will insure the greatest comfort, health, and happiness to all with the least expenditure of energy, and which will afford abundant and continuous opportunity for culture and education on all lines; in other words, we require but to develop proficiency in service. This will be the purpose of our life, universal happiness its end. Life's excuse is the enjoyment it affords; but only through service is it insured. The resurrection itself depends upon the performance of use, the fulfilment of the law, which is love in practical manifestation.

Economy of service must depend upon perfect organization, universal in its scope, and upon the most extended application of labor and time-saving devices. Economy of the products of industry can only be insured through rapid and ample transportation facilities, the inter-relation of departments, and the consolidation of interests. Let us illustrate: In the competitive world a man may be engaged in the saw-mill business; he produces and sells lumber, but destroys the by-product, if he has not the facilities for converting it into fire wood, and placing it on a market where there is a demand for it. Again, another tenth of the lumber is wasted by the carpenters who can make no use of the wastes incident to their work of construction. Another man may grow cane and grind it, making a syrup, which he puts on the market. What remains after the extraction of the juice might, if properly cared for and treated, be used as stock feed, but under improper circumstances may simply be thrown away.

The same is true of the fishing industry run as a separate institution. The writer has also witnessed the complete destruction of tons of linseed, where the flax was grown with a view to supplying the linen industry. Of course, the aggregate waste is proportionate to the number of concerns operating on this basis. In a system of organic communism, all by-products and wastes can readily be utilized where they will serve the best purpose without unduly laborious or expensive effort. All valuable material should be prevented from going to waste, if it requires less effort to save it than to create something of equal value to meet the same demand. It requires organization, thrift, and forethought. This illustration deals with but one phase of economy.

But what has this to do with the application of the Golden Rule? Well, we desire to be supplied abundantly with every requirement of life, for which we are dependent in great measure upon others; we should therefore do our best to contribute to the general supply from which others may partake. If we desire ease and recreation, then we should help to develop a system insuring these.

When we begin to apply the principles involved in this exhortation, sincerely seeking the kingdom of God and his righteousness, we will find no legitimate stop-

ping place until the things obnoxious to us,—all abuses, drudgery, and want, are relegated to the shades of the past, and the life, freedom, and joy to which we aspire are common possessions of the brotherhood of man.

The Divine Remedy for Social Evils

BY ELIZABETH ROBINSON.

A RECENT ARTICLE in a well known magazine by one of the leading contributors, takes up the question of the growing dishonesty, vulgarity, and vice in the United States, more noticeable to her after returning from a visit abroad. She says these symptoms are of a creeping paralysis that threatens, and is all the more dangerous because it seems to be almost unnoticed by us. After citing ten flagrant instances as examples, she closes the article with the question, "What is the cure?" Many, like this writer, can diagnose a disease, but cannot give the remedy.

We all agree that "history repeats itself;" also, that "there is nothing new under the sun." Then would it not behoove us to look into past history, find similar symptoms, and if possible, see if there was a cure for these iniquities? Looking backward to the time of Ahab, king of Israel, when that nation was giving its allegiance to Baal instead of the true God, one returning from a long absence would see vice, vulgarity, and dishonesty the prominent features of the day; and also, that while Jezebel furthered these evils, Elijah the prophet declared the cure through pure social conditions, and the worship of the one God.

Moving forward several centuries, to the time when the civilized world revolved around the Roman and Greek civilizations, there were internal dissensions, immorality, and wild extravagance—poisonous plants that would soon cause ruin if the antidote were not discovered growing near. In the little village of Nazareth was growing the vine that was for the healing of the nation; and when Jesus the Christ met the learned professors in the temple, as they sat day by day trying to solve these national problems, he told them of a code of morals, sublime yet simple, accentuating these later, like Elijah, by the sacrifice of his life.

America, like nations in the past, has come to be a world power; and with this power, hand in hand are her national sins, parties arrayed against one another, strikes, monopolies, greed, and rebellion—poisonous weeds that will destroy unless the antidote is speedily found. What does the past teach? Is it not that a Leader must arise with the truth that shall make us free?

Did not Jesus say to his Disciples, "It is expedient for you that I go away. * * I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you into all truth"? As in days of old, when the river Nile delayed its overflow, and vice and disease were abroad in the land, and the people prayed for a willing sacrifice to be the bride of the Nile, that the river would rise and life be sustained through the overflow of its banks, so the cure now is when One will arise, and like Elijah and Jesus, be a willing sacrifice; for without the shedding of blood there is no remission of sin. We look for the Sun of Righteousness to arise with healing in his wings; this will be our re-formation by divine truth.

Health and Hygiene

Dr. J. Augustus Weimar

THE WONDERFUL STRUCTURE OF MAN

Health Maintained by Free Circulation in the Vital Organism

TO HAVE PERFECT action in any wooden or metallic mechanism, each part must be exactly in its place, and entirely free from obstruction. Now, the same law holds good with reference to the wonderful human vital mechanism. It gets out of order, not only by physical conditions, such as strains, shocks, accidents, wounds, bruises, overwork, sudden atmospheric changes, bad surroundings, etc., but also by mental conditions, such as anxiety, worry, fretfulness, jealousy, etc. These disturb the harmonious relation of every part, and disease (*dis-ease*) or sickness is the result.

Disease may be caused by obstruction of, or pressure on, some of the arteries, veins, nerves, or ducts of the body and brain; and a removal of the obstruction or pressure will restore the circulation of the blood and other fluids of the brain and body, and bring about a normal condition of ease and health. Circulation or motion of the fluids of the brain and body is life and health.

Sudden serious obstruction of the circulation may result entirely from a mental cause. We know of a woman who was told, very abruptly, that her husband had been killed in a railroad wreck; and thereupon she uttered a scream, and expired on the spot. While senior in the medical college, we witnessed a freshman turn pale and fall over in a fainting fit, because he had to face a bloody surgical operation. We read of some new recruits of the army who, when ordered to face the enemy in battle, were suddenly stricken with acute diarrhea. Thus we see that there is a reciprocal relation between mental and physical obstruction of the circulation of the fluids of the brain and body.

The Human System a Community

THE HEAD AND BODY may be likened to a community in which various industries are carried on, each in a different way, and yet all conducive to the general commonwealth. This is true, if all is controlled by an official head and subordinates. It must correspond to a united, well-regulated army. United they stand; separated they fall. In union there is strength. The various organs of the body are connected with headquarters, the heart and center of operation, the cranium or brain. By means of the nerves, which are so many electro-magnetic wires running to and from headquarters or seat of government, the community is kept in running order. But just let schisms occur in a community or organization, and it will fail in its purpose. We may liken obstruction in the brain and body to obstruction of the channels of commerce. Abnormal conditions are generally the beginning of the downfall or inactivity of the wonderful human vital organism.

The Frame-Work of the Human Body

THE GENERAL FIGURE and support of the head and body are furnished by the skeleton. Composed of a number of bones of all sizes and shapes, the head and body contain two hundred or more bones; but the number varies

somewhat in different persons and at different periods of life. Some of the bones furnish a cage-like cavity containing and protecting the vital organs, and some serve as levers, or as passive organs of locomotion.

The bones are composed of animal and mineral or earthy substance. The animal substance is mostly gelatine, and gives toughness and elasticity; the mineral or earthy substance is chiefly phosphate and carbonate of lime, and gives hardness and solidity. In youth the animal substance predominates; in old age, the mineral or earthy.

A bone disease known as rachitis, commonly called rickets, is due to a deficiency of earthy or mineral substance; therefore the bones in children afflicted with rickets lack firmness, for which the mother is responsible, in not having partaken of the right proportion and combination of food. Of course, this is due to ignorance and not to negligence or wilfulness.

The strong bony frame of the Swiss is very striking to tourists who visit Switzerland, and they are often astonished. The soil is rich with mineral or earthy substance, which also gives the genuine Swiss condensed milk a superior flavor of richness to all others. This richness of mineral or earthy substance of the soil was one of the essential reasons why Winkelried in 1386, at Sempach, could with his strong-boned arms hold a whole dozen lances of the knights; and fourteen hundred Swiss could win the victory over six thousand Austrians who were fed on meat, bread, and wine, despite the fact that four thousand of their number were horsemen in armor.

The influence exerted by nutrition on temperament and breed, may be seen in the breeding of fine horses. Prof. Marossy's work on race horses states that Englishmen import from Hungary the oats for their race horses. Why? Because the soil of the Carpathian Mountains is rich in potassa, but contains little lime. Earthy potassic substance makes bone supple, but lime makes it tough and awkward. If animals are thus influenced by such earthy substances favorable to the richness of oats, is it not possible that human beings also be influenced in a similar way?

We well remember, while practising in a southwestern state, being obliged to have two horses for the purpose of making calls at great distances. We fed the horses during the summer months chiefly on oats and corn, and one after the other they got sick, so that we were obliged to call in a veterinarian. He at once said: "Oh, you've been feeding your horses chiefly on oats and corn!" "Yes," we answered. "Well, in a hot climate like this, the animals will get all sorts of sick spells from such over-heating feed-stuff as oats and corn. Turn your horses out in a good green pasture, and they will stand any amount of heat." We did so, and the animals remained well during the remainder of the hot season.

The laws of Nature also teach this. The greens during the summer months are the index to these laws. Greens are true regulators for man and beast.

The Muscles of the Human Mechanism

THE MUSCLES or movers are the active organs of motion, but they act under the influence of the nerves. About four hundred muscles perform motion, and are mostly in pairs. They constitute the flesh of the body, and are so arranged as to give symmetry of form, and rapidity and grace of motion. The muscles are named, (1) according to their respective functions, as flexors, extensors, levators, adductors, abductors, and others; (2) according to position, as iliac (hip-bone region), abdominal, interspinal, etc.; (3) according to terminal attachments by their tendons.

The physiological classification of the muscles is: (1) the voluntary muscles, which execute movements prompted by the will, as muscles of the limbs, neck, and lips; (2) the involuntary muscles, which act independently of the will, as the muscles of the heart, of the abdominal or intestinal wall; (3) the mixed muscles, which combine in some degree the functions of both the others, as the sphincters and the muscles of respiration; (4) the hollow muscles, as the bladder, womb, and stomach.

There are two kinds of muscles, the striated or striped (furrowed), which are the voluntary muscles, and the unstriated or unfurrowed, which are involuntary. The voluntary muscles are connected with bones and with cartilages, skin, ligaments, etc., by either muscular tissue, or by fibrous tissue known as sinews or tendons. They serve as cords to connect the remote parts of the head and body with the moving muscles. Their arrangement is most ingenious.

The muscles are supplied with blood in large quantities by large blood vessels having smaller branches passing between the fibres. Although the voluntary muscles are under the power of the will by means of the nerves, they may also be moved by pinching, pricking with a needle or pin, by electricity, and spasmodic disease spells. In order that the muscles remain in a normal state of health, they need a constant supply of good blood, nerve stimulus, exercise, and rest. If any of these means are lacking, disease will follow.

The Nerves of the Vital Organism

THE NERVES are composed of delicate filaments, constituting a fine thread-like structure by which sensations or stimulative impulses are transmitted to and from the head and body. There are two divisions of the nerves—the cerebro-spinal and the sympathetic. The former includes all those nerves contained within the cranial cavity and the spinal vertebrae,—that is, the brain and the spinal cord, together with the nerves that branch off from each. This system of nerves presides over the functions of animal life, as volition and sensation. We said that these nerves are under the control of the will; therefore they are voluntary nerves. The latter, the sympathetic nerves, which are called the nerves of organic life, are involuntary. Various ganglia or knots of nerves within the body, along the spinal column but not within it, form the centers of the sympathetic nerves.

These two kinds of nerves,—the voluntary, or nerves of animal life; and involuntary, or nerves of vegetative or organic life, are intimately connected. They are, however,

two distinct systems of nerves; for the nerves of animal life respond instantly and directly to the will, while those of organic (vegetative, growing) life act more slowly, and are only indirectly affected by the will. All the nerves of the thoracic (chest), abdominal and pelvic (basin, haunch or seat) cavities are distributed to the internal organs. Their special function is the regulation of involuntary processes, as growth and nutrition.

The two systems of nerves may be properly compared to a complex telegraph or telephone system. The brain, with its myriads of cells, where the nerve fibres, or fine, delicate nerve-threads originate, is the great dynamo, the power-station; for here are generated the nerve, blood, and mental (spiritual) forces which control and move, by sensory and motory action, the head and body. The cranium is the headquarters, sending and receiving messages to and from all parts of the body. The fine, delicate, thread-like nerves pass through, under, over, and between the bones, muscles, arteries, veins, ligaments, and other various organs performing their mission.

Now, as in a telegraph or telephone system, the wires are sometimes obstructed or are down, and the communication cut off between headquarters and its stations, so we find it in the human head and body. Obstruction, such as congestion for instance, occurs from various causes. While we cannot go directly to the nerves at fault in the human system, we can, by the proper exercises we have mentioned in previous issues of this department, remove the obstruction,—that is, stretch the contracted muscle that is obstructing the current of the nerve, blood, and mental forces, and thus establish harmony between the head and body.

Unobstructed Vital Circulations

THE CIRCULATION of the blood and the nerve fluids and forces is one of the most important functions of life and health. Circulation is motion, and motion is life. The blood is composed of serum,—that is, a nearly colorless liquid, and red and white corpuscles (cells). The heart or center of the brain manufactures the blood by means of the refined food-juices that are carried to the brain through the lymphatic or lacteal system; the heart of the body regulates the flow of blood through the arteries to the capillaries; the capillaries burn up the waste-substance of the blood, and then carry it to the lungs to be re-vivified; and thus it makes its round through the heart and body, to water and nourish the face of the human earth and heaven—the head and body.

Any part of the body or brain involved in the obstruction of the circulation, must necessarily suffer from lack of being watered and nourished. The circulation is the basis for the vital performance of assimilation and elimination, as well as the maintenance of life and health. Health depends upon a regular, uniform, and unobstructed circulation of the blood, and the nerve and mental forces. Disease will follow whenever any continued variation of this circulation takes place; for the blood carries in solution all the seventy odd elements that have been found in the universe. By means of this composite solution, all the various parts of the head and body, from the bony frame to the skin and hair, are fed, watered, and nourished.

Topics of Interest & Importance

THE FOCUS OF PROGRESS is where the lines of experience of the ages converge and become manifest in Messianic personality. The tree of learning must bring forth its fruition of all knowledge. Civilizations spring from powerful characters who have imparted their life and mentality to the millions. The days of civilization result from the bright-shining of the anthropostic Suns. The learning of ancient Egypt was derived from the Noatic system. The glory of Solomon's reign was shed forth from the mentality of Moses. The great power of the Christian civilization had its origin in the Lord Messiah of Nazareth. According to all prophetic delineations, prescient chronology, astrological indications, the signs of the times, and the hope of millions of people, this present generation must be marked and characterized by the Messianic return, which is not only due, but has already occurred. A scientific age demands scientific knowledge; and the demand is met in the focus of all mental progress, in Koreshan Universology.

THE LIMITATION of SPACE

Space Logically Defined as the Room of the Cosmos

BY WM. BRETSCHNEIDER

THAT THE PHYSICAL space of the cosmos has boundaries, and that void space has no existence in the universal economy, appear as an absurd and far fetched claim to those whose minds are permeated with the so called scientific theory of illimitable celestial distances. So accustomed has the modern mind become to thinking along the lines of this incomprehensible theory of interminable space filled with gigantic, ponderous bodies, that it does not seem able to grasp the easily comprehensible fundamental principles of limited space and substance. The Copernican fallacy is chiefly responsible for the erroneous conception that space is limitless, and can exist apart from substance. The material eye of man, which can sense only material things, looks up into the far reaches of celestial space, and meets nothing to check its vision until it falls upon imaginary, far-away worlds. Therefore the mind accepts the illogical theory that the space through which the eye has gazed is a vacuum,—simple extension and nothing more,—and that this space extends onward through a limitless universe. This conclusion once for all places the universe beyond the pale of human comprehension. A limited mortal mind can never hope to encompass a boundless creation.

The nearest approximation to nothing is a geometrical point, that has practically no measurable dimensions. The nothing of the Copernican theory, void space, is also immeasurable, not because it is an infinitesimal point, but because there is so much of this nothing that the mind can not grasp its extent. Void space is also supposed to begin where substance ends; hence this void space has as many beginnings as there are material bodies that it surrounds,—numberless ones, that lie scattered around in it like oases in the desert. What has a beginning, must also have an end. Then where is the end of void space? Why waste time and effort in trying to solve false and incomprehensible propositions such as this? Let them take up the subject from a standpoint that will lead to logical and comprehensible conclusions.

Nature abhors a vacuum, and it is impossible to create one by natural or artificial means. There are means whereby the air in a closed vessel may be exhausted. This

is commonly accepted as a vacuum, the nearest approach to void space that science is capable of producing by artificial means. Yet this vessel is not more empty after than before air exhaustion; for the vessel is still filled with more subtile, more refined substances which, while not approximated by the external senses, are nevertheless as real and substantial as are the gross material substances that have been displaced.

We speak of filling an empty vessel with some substance. What we really do is to displace one thing with another; the vessel was full before we "filled" it. The substance that it first contained was not visible to the eye, but it was there just the same. The external eye of man sees only the material substances; and because of fundamentally false teachings regarding the gross material elements whose existence is revealed to us by the external senses, the mind is prone to make false deductions.

What has been said of filling an "empty" vessel, applies just as forcibly to "void space." It is not a question of filling, but of displacement. So long as a vessel contains gas, air, or any other of the more subtile elements of Nature, it is to all *appearances* empty. Yet both gas and air are material substances, capable of producing emphatic material effects; and no one denies their existence just because they are *invisible*. The heavier, more heterogeneous elements displace the lighter ones. Just as water will seek its own level, so will the lighter elements, when given their natural liberty, rise to their own static plane of emplacement in space, where they are at rest, thus filling all space with some element or substance of what comprises the universal whole. Create natural gas lighter than air in a closed vessel, then open the vessel and the gas is soon displaced by air, or any heavier surrounding substance. The air in a vessel can be displaced by water, the water by some still heavier element.

There is, in the limited space of the hollow globe, which comprises the universe, a static plane of emplacement for every elemental substance in Nature, where each substance is in equilibrium and at its natural rest. This plane is circular in form, and equidistant from the center all around. Taking for our basis of reasoning the proven premise of the earth's concave curvature, we find the heaviest, most ponderous elements emplaced farthest away from the central sun, the central point, the hub of the universe. The metallic and mineral strata, emplaced according to their gravic weight, form the shell of the hollow globe, the out-

ermost confines of space. Beyond this metallic plane of matter there is absolutely nothing, not even space; for, let it be clearly understood, space in the abstract does not exist. The end of substance gives us the boundary line of space. If substance did not obtain in Nature, the space that it creates would also be lacking.

The room that a solid mountain pre-empted is no fuller than the so called void of the interstellar realms. The elements that comprise the mountain are plainly sensed by the natural eye, while the substances that form the space above are not; that is the only true difference. Thus we find all the primary elements of the universe emplaced in circular planes around a common center, each plane constituting a portion of limited space. One after the other these substances are emplaced, each lighter than the plane beneath. The primary metals, having the greatest weight, are emplaced farthest from the center and constitute the outermost and final space of the universe. Next above is the mineral plane; and above that the geologic, composed of lighter, heterogeneous substances. The surface of the conglomerate geologic mass forms the habitable surface of the earth, on which organic life has existence. Of two substances so essential to life—water and air, the one has a form that cannot be sensed by the eye. It may be classed among those elements that help fill the modern theorists, "void space." The sea of atmosphere emplaced upon the geologic plane, is of limited depth, just as the other planes. The atmospheric plane is again surmounted by a plane of gas lighter than air; this plane of gas in turn gives place to a still lighter stratum of substance, which finally constitutes the lightest, most refined element produced in Nature, being the highest, most sublimated product of Nature's alchemical laboratory containing the very heart and core of the universe, of which the metallic strata are its outermost and final expression. The most interior sun constitutes the perpetual central sphere of combustion, the final vortex of transmutation of universal substance, the positive pole and pivot of the hollow globe.

It is a Koreshan axiom that form is a fundamental property of existence, and that limitation is a property of form. The universe has existence, therefore form, hence limitation. Space being but the measure or extension of substance, it follows that space is as absolutely limited as is the universe of which it is the room. Thus the question of space is brought down to a point where it becomes clear and comprehensible to the human intellect; and we may finally hope to grasp the mystery of universal life, which along the old lines of thought was utterly impossible of true solution, because hopelessly tangled up in a limitless center and circumferenceless theory of existence.

Any one who will investigate the doctrines of Koreshanism upon this theme, with a willing heart and a clear mind, free from unreasonable prejudice, and tolerant of new ideas, cannot help but see the strength of the Koreshan premise upon this, as well as upon all other subjects. The new premise clearly and consistently solves the mystery that the old theory only helps to deepen. The one way leads you into the light of the ultimate truth; the other into mental chaos and darkness. Judge now between the two, and take your choice!

The Simplicity of the True Gospel

BY N. C. CRITCHER.

THE HEART of the well-wisher of mankind is saddened by the weight of ignorance displayed by the religious instructors of the present time, and the chaotic state of their minds is an unerring fulfilment of prophecy. "They have eyes to see, and see not; they have ears to hear, and hear not." In a recent article in the *Independent*, one of the authorities of orthodoxy, the editor, after dwelling somewhat upon the preaching of the "simple gospel," telling what it is in its original simplicity, and indicating some of those qualities which he regards as outgrowths from it, goes on to ask, "Should they preach a new gospel? Certainly, if they have one." He then proceeds to say that it does not affect the "simple gospel" to deny the "virgin birth;" and it is not necessary to preach the doctrine of the resurrection, which he classes as theology rather than religion.

To deny or ignore those principles which one finds hard to accept because of lack of understanding, is equivalent to undermining the foundation of a building, and expecting the superstructure to maintain its position unsupported. The fundamental truths of the gospel are the foundation upon which the "life of love to God and to man, of unselfishness, repentance, etc.," which the editor referred to, considers the teaching of the "simple gospel," must be established. His vital mistake is in the division of religion into theology and livable truth. Whatever presents difficulty to his mentality, he calls theology, not realizing that man is not only heart, but brain as well; and that the heart in action must be guided by the rational mind, or the result will be a lack of equilibrium. This fatal error in his reasoning arises from a lack of understanding of the relation of parts to the whole, and of the whole to the parts, in the universe; and, that missing this relation,—without a correct premise, in short—no correct conclusion can be reached. He gives the Lord's summary of the two great commandments, not realizing that the Lord did not by that summing up lessen the authority of the ten. Observe how the Lord showed a young man, who asked him what he might do to obtain eternal life, and upon whom he looked with love, that failing in the application of one commandment to his life, he had violated them all. If he had truly kept them, as he thought he had, he would have been ready to make the supreme sacrifice: "Go and sell that thou hast: and come and follow me."

The doctrine or *fact* of the resurrection, which the editor passes with so light a touch, in considering what he thinks is of so much greater importance, as the refusal of Dr. Gladden to receive the "tainted money," is the fundamental law of the universe, biological and physical. To subordinate it even to right living would be a fatal mistake, if it were not an absurdity. Right living must come from a knowledge of the laws of life, and not from an airy theorizing on what is right and what is wrong. It is through this false, sentimental reasoning that so much philanthropic effort is worse than wasted, resulting in the pauperizing of the beneficiary, as well as a weakening of the bestower of charity.

The simple gospel of Christ! What a wonderful sim-

plicity! Rational and logical, truly, but not simple. Embracing a comprehension of the laws of the universe, in fulfilment of which He came—the seed of God—to be planted and die in humanity for the same purpose that all seed is planted, that more of the same kind of life may be the result of the sowing. “I am the resurrection and the life.” Without His death in the race, no immortal life would be possible; for all are dead until that seed produces its fruit in the resurrection. How sadly does Hosea’s assertion apply to this state of mind: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.” Knowledge is brought to the world; and as in the end of the Jewish age the people rejected the light, so now, when the Messenger promised in Malachi has brought the knowledge and offered it freely to all who would receive it, they will not listen to it.

The knowledge that all are dead, which should be an accepted fact by all Christians who recognize the authority of the Bible, would open the mind to the absolute necessity of a resurrection from death or the mortal state. When the Lord God breathed into man’s nostrils the breath of lives, and he became a living soul, (which he evidently was not before that operation) the condition of humanity was the same that it is now; and from the baptism soon to be poured upon the receptive earth (church), the same result will obtain.

The parthenogenetic birth, while an equal factor in the evolution of the life of man, may be considered on a future occasion. The insistence upon knowledge of doctrine does not ignore or lessen in the least the relative, even predominating importance of doing, but one should be the result of the other. “Blessed are they that do his commandments;”—this necessitates the understanding. The heart of the Giver of all truth yearns over the people as in days of old. Why, oh, why, will they not be gathered into his fold?

The Immaculate Conception

BY EZRA J. STEWART.

OF THE SCRIPTURES, it is written that they are given by inspiration of God, for our instruction and correction. They contain for careful students much information and admonition concerning the law of cause and effect,—that like causes produce like effects in all ages. In this connection we may note that whenever God designed to establish in the earth a higher order of society, the manifestations of his divine spirit were always dispensed through the medium of those under restraint in the generative propensity.

Numerous instances recorded in the Old Testament attest the fact of supernatural intervention in the birth of children to women long past age, or who had always been barren. Thus the births of Isaac, of the twins, Jacob and Esau, of Sampson, who should begin Israel’s deliverance from the Philistines, of the Shunammite’s son whom Elisha afterwards raised from the dead, and others, are a testimony to superhuman interposition in answer to prayer for offspring who could not be expected in the ordinary course of events.

Of John the Baptist, Jesus said: “Among them that are born of women there hath not risen a greater.” Of Zach-

arias and Elisabeth, parents of John, it is recorded: “They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Although Elisabeth was barren, and both well stricken in years, the prayer of their hearts was answered in the birth of a son of whom an angel said, “He shall be filled with the Holy Ghost even from his mother’s womb.” Jesus says further of John the Baptist: “He that is the least in the kingdom of heaven is greater than he.”

We may readily infer that John the Baptist was the acme of human perfection, attained in his day through the order of natural generation. That he could not be the medium of the kingdom of heaven, is evident from the fact that the ordinary line of procreation in him was not entirely cut off. The progressive nature of God’s work required a still more perfect medium in whom the works of ordinary generation had ceased, through whom the higher spiritual forces might work to produce a superior order of beings in the earth.

The power of Almighty God working through a “progressive preternatural order,” is evidenced in many pages of the Scriptures, teaching us that his design was, by these progressive orders, to improve and concentrate the highest elements of life in a superior line, looking toward their fruition in that “righteous branch” promised by the Lord unto David. “And this is his name whereby he shall be called, the Lord our Righteousness.” For the prophet Isaiah was reserved the privilege of confounding the learning of natural wisdom by declaring, “A virgin shall conceive and bear a son.” It was said that his name should be Immanuel (God with us); that he should eat of the tree of the knowledge of good and evil, that he might know to refuse the evil and choose the good. It is said also, “The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.” We are promised further, that of the increase of his government there should be no end; and that it should be established with judgment and with justice.

To the understanding of most people then living, these prophecies undoubtedly had every appearance of absurdity and of impossible fulfilment. There were, nevertheless, some in their midst whose mission it was to perpetuate the spiritual elements which would promote and ultimately establish “the fulness of the Godhead bodily.” Thus we observe the wise purposes of our heavenly parents being fulfilled through the agency of human instrumentality. From common clay come forth vessels cleansed and prepared for the indwelling of divine wisdom. It may be observed that although Jesus, through his mother, inherited all the essential human elements, his nature was of a higher order than that of ordinary humanity. Undoubtedly he did not possess those vile passions and insatiate appetites which so afflict the natural man, but which are no part of real manhood. Whatever temptations assailed him, his clean, altogether natural propensities, enabled him to quickly and resolutely overcome.

To Biblical students, it is clear that God’s plan to produce results of transcendent import to humanity contemplates the coöperation of human agency with divine leadership, and that well-defined rules of procedure always follow initiatory steps. Certain persons, families, tribes, and na-

tions are specially selected for leadership and following, through whom spiritual energies may be generated, conserved, and caused to flow toward central personalities of superior capacity for the reception and indwelling of the divine life in its fulness. This seed of divine possibilities transplanted in human soil, makes for the regeneration and salvation of the erring children of men. "Ye are of your father the devil," clearly defines the parentage of natural humanity who, without the implanting of this heavenly seed, are clearly without spiritual hope in the world.

Accepting the fact of the Messiahship of Jesus Christ, we observe his marvelous life-giving power, and the entirely unselfish manner in which his bounties were dispensed to the poor and needy in whose behalf he incessantly labored. In giving himself a willing sacrifice in obedience to the will of his heavenly Father and Mother, he undoubtedly chose the only possible way of demonstrating to a blind, unspiritual generation the marvelous love of God for men. Thus the attention of mankind was drawn unto himself, that they through his suffering might be led to know God. The crossing of the divine life with that of natural humanity, typified by his death on the cross, leads us to hope for an abundant harvest, a multiplication of that heavenly seed planted in our race at the beginning of the age. Paul says, "The earnest expectation of the creature waiteth for the manifestation of the Sons of God." From the teaching of Jesus and his Disciples we infer that the beginning of the Christian dispensation was the seed-time of the kingdom of heaven in earth. Succeeding centuries offer abundant proof of the working of that spirit of righteousness placed within the mortal humanity for a purpose no less momentous than the ultimate redemption of our race, through the appearance of fully matured Sons of God at the end of the age.

The Lord asked Job, "Where wast thou when I laid the foundations of the earth; * * * when the morning stars sang together, and all the Sons of God shouted for joy?" The foundations of the earth will again be renewed; a new earth will appear established in righteousness. Then will the Sons of God, a high order of spiritual beings, appear to establish in the natural sphere a heavenly order, in which righteousness and equity will have part.

Many things, it is said, have happened. Much has been written for our admonition, upon whom the ends of the world have come. The Savior bids us be of good cheer, for he has overcome the world. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he has set the world upon them." (I Sam. ii: 8.)

Woman Suffrage in Norway.

BY BERTHALDINE, MATRONA.

THREE hundred thousand women of Norway, long municipal voters, have been granted full parliamentary suffrage. How long, O Lord, how long must American women wait to be acknowledged the citizen peers of their brothers? Just as long as the majority of

them are sluggishly and disgustingly indifferent to the moral and intellectual responsibilities of a free citizenship. At present the masses of them are wholly absorbed in the petty affairs of "me and my wife, my son John and his wife; we four, and no more."

When the women really have the interests of the state at heart, no power under heaven can prevent their exercising all the rights of free citizenship. Woman, once given the key of knowledge, will come to realize that she is without excuse for not providing all who will, with the full liberty of the Sons of God. Woman's primary right, be it ever remembered, is that of controlling and dedicating to the Almighty the functions of her own body. When this right is realized and fully exercised, woman will demand that men become as Gods knowing good and evil, and that they worship her only in spirit and in truth. When men become as Gods they will know that the time has come for woman to be restored to her rightful dominion as the Tree of Life. This Tree is the express image and likeness of divine Wisdom, whose Prime Counselor is the science of divine Love.

OFFSPRING & HEIRS DIVINE

BY ANASTASIA.

THEY STAND upon the crowning heights of victory replete;

The glory of attainment radiates their empire's throne,
In knowledge clear and well-defined of intellect supreme.
Within the altar sacred to their entrance into life,
Vibrates the urging potency of service to the world.
Integral form of throne and altar,—intellect and will,
Sorrowing long through structure segregate and incomplete,—

Rejoice the Sons of God, beyond portrayal to describe.
Again united, attributes of glory beatific,
In fulness round to every phase of usefulness complete;
From planting of the perfect seed until the harvest golden,
Extends the influence of that one Man immaculate,—
The Man whose soul and spirit into human soil descended,
And through the dissolution caused by his almighty love,
Will lift up man to his estate, even to the same perfection.
With "filthy garments" clothed He thus became the "man of sin."

All through the medieval ages that Seed has conflict waged
With all the life-destroying powers of contending forces.
Defiled and desecrated, oppressed, wounded, and slain,
Again his scattered garments gather through his Messenger,—

Conjunctive Shepherd of the House of Israel's Redeemed.
He calls his sheep, they know his voice and follow and obey.
And even as the break of day dispels the power of night,
So now, does clear disclosure of the scientific light,
God's purposes reveal and light man's pathway to the Day.
Thus shall the power of influence destructive be dispelled,
And through awakened aspiration Deity stand forth,
Emerging from the darkness of conditions obsolete,
Embodying in himself integrity of life and truth,
Making of man God's temple, where his service consummates

In crowning love ineffable, and glory unconceived.

For the Younger Minds

Marguerite Borden

Dorothy Atkin's Adventure; A Story for Children

IT WAS ONE of those chilly, blustering days that so often come with the early autumn in New England, and the wind, which was whirling the maple leaves down to the ground, was also moaning under the eaves, and whistling down the great brick chimney of an old-fashioned farm-house. Inside were warmth and cheer. A fire was blazing in the fireplace of the dining-room; and at a small table two people were apparently enjoying their dinner. One was Mr. Atkin, a middle-aged man, with a pleasant face; the other was his ten-year old daughter, Dorothy, a veritable little gypsy girl, with roguish, black eyes, and tousled black hair.

"How strange to have Aunt Mehitabel away!" she was saying. "But it is such fun to keep house myself. And see," she continued, "I have made some biscuits like hers for you; except that mine are a little bit burned on the bottom, and her's never are. She will not be home until tomorrow, and I shall get something you 'specially like for supper tonight;" and she laughed mysteriously.

A loud knock interrupted the conversation. Mr. Atkin rose, went to the door, and in a few minutes returned with a troubled face. "Look here, Dorothy, what do you think has happened? Peter Gibbs stopped on his way home from the city to let me know that my herd of young cattle in the pasture on the south road has gone through a break in the fence, and is now stampeding about in Grandma Dilly's vegetable patch. The feet of those twenty young Jerseys will make short work of the tomatoes and onions, and a pretty bill I shall have to pay unless I go right down there now in the rain, and mend that fence."

"O dear!" exclaimed Dorothy; "and you'll have to go in the gig, too, for Aunt Mehitabel has taken the only carriage up to Uncle Joe's!"

"That's so. There's nothing left but the gig and old Doll, the plough horse." Mr. Atkin rejoined, "Well, the gig it will have to be; but what shall I do with you? The gig will not accommodate two; you could not go out in this rain anyway, and of course I do not wish to leave you alone."

"Why not?" queried Dorothy. "We are not afraid to stay here, are we, Dinah?" she added, leaning down to stroke the black cat on the rug.

"Hum-m-m," mused Mr. Atkin, "I shall have to go; but it's only four miles, and I'll be back in two hours. Surely you'll be safe for that little time. Just lock all the doors, and do not let anyone in."

With this caution he kissed her goodby, and was soon in the gig, being trotted through the rain toward Grandma Dilly's farm. Dorothy immediately proceeded to bolt all the doors and windows; then to pass away the time she cuddled down on the rug in front of the grate, and began telling stories to Dinah.

"See, kitty!" she cried, "that pile of embers is a fire palace; and those little sparks are the golden fire-sprites who

live in it. See how they go flitting in and out. And just think! some of them fly up the long, dark chimney-tunnel and out into the air, where they get just one little peep of the world and then die. Isn't that sad, Kitty?"

Purr, purr, purr, went Dinah; and patter, patter, patter, went the raindrops on the panes, until these two monotonous sounds gave Dorothy such a drowsy feeling that she curled herself into a ball like a caterpillar, and lay fast asleep on the rug until she was awakened by the heavy tramp of rubber boots in the woodshed adjoining the kitchen.

"Why is it that Father is home so soon, and what can he be doing out there in the woodshed?" she wondered.

The next instant she realized that she had forgotten to fasten the woodshed door; for up went the latch, and in clumped old Bob Pike, who lived in a hut near by, and made himself the terror of the children, and the annoyance of their elders, for miles around. He was short and thick-set; yet his hands were so thin and bony that the fingers resembled a bird's claws. His shaggy grey hair was long enough to touch his shoulders, and his unkempt beard was like a mat of tangled grey yarn. As he stepped into the dining-room, his green hawk-eyes moved hastily from one object to another, then rested on Dorothy.

"Wall, I snum!" he exclaimed. "So you're t' hum, air ye? I heerd yer Ant Mehitie 'd gone up country, an' I 'sposed you wuz along with her. Wall, 't any rate yer pa's outer the way; I seen him a-ridin' by, an' I sez to myself, sez I—"

Here he paused and took from his shoulder a large gunny sack, which he threw on the floor. He then turned to place his enormous umbrella against the wall; and Dorothy, thinking that this was, perhaps, her only opportunity of escape, dived past him into the woodshed; but with one grab of his claw-like hands he seized her by the arm and jerked her roughly back into the house.

"No ye don't, no ye don't," he muttered hoarsely. "D'you think yer a-goin' ter hev all o' the neighbors arter me, ye little brat? No ye don't! Old Bob Pike's too spry fer ye that time!"

Dorothy was not a child to be easily frightened, but this was too much; she screamed at the top of her voice, squirmed violently, and kicked Bob Pike with all the force of her sharp little heels.

"Shet up, and quit fightin'!" commanded the dreadful man. "I'm a-goin' ter leave that good-fer-nothin shanty o'mine up yonder; but for, I go, I'm a-goin' ter nab some o' yer Aunt Mehitie's knickknacks that's lyin' round here. Ha!" he chuckled; "ha,—now fer the pies and cakes!" And after pulling Dorothy into the large pantry, he pushed her into a heap on the floor, where she sat and trembled while he took from the shelves pies, cakes, and tarts, and spread them out on the kitchen table. Finally, on a shelf high above his head, he spied a platter of cold roast beef, and in an awkward attempt to reach it, he overturned a crock of sour milk upon the already miserable Dorothy. A goodly amount, however, was precipitated into Bob

Pike's coat-sleeve. Now, sour milk in his coat-sleeve did not tend to improve Bob Pike's disposition. In fact, it gave him such a decidedly unpleasant sensation that he repeated some very dreadful words over and over a great many times.

Poor Dorothy, whose hair and face were white from the deluge, covered her head with her apron in her fright, and hardly dared to breathe. To be in a pantry alone with Bob Pike was bad enough, but to be half drowned in sour milk was horrible. As for Bob Pike, he finished setting the kitchen table with his dainty repast, then shut the pantry door and turned the key in the lock, thus ensuring no further trouble from his small captive. Dorothy heard the click of the key, and in a few minutes she ventured to open her eyes and put her head out of the protective apron, like a turtle emerging from its shell. She could hear the rattle of dishes, and the clink, clink of a knife and fork in the kitchen.

"The old villain! How I wish I could get out of the pantry window and run down to the Jewett place!" thought Dorothy, as she climbed upon the big shelf to look out of the window. Alas! The ground was far below, and to jump without injury to herself would be impossible. She climbed sadly down from the shelf. What should she do? Probably she would have to stay in that hateful pantry until her father returned, or in the meantime, perhaps Bob Pike would kidnap her. Very likely he intended to carry her off in that sack. This was indeed a terrifying thought; but Dorothy was always thinking of new ways to solve difficulties, and in a moment her mind was decided.

"I know what I shall do! I'll open the window and sit on the shelf; and if I hear him unlocking the door, I shall jump even if it breaks my neck."

While making this resolution, she tried to look through the key-hole to see what he was doing; but she could see nothing on account of the key. She knew, however, that he had finished his meal; for she could hear the dull thump of his great boots as he moved about the room; she could also hear a strange, jingling sound. Evidently he had gone into the dining-room, and—yes, Dorothy felt sure of it; he was putting the silverware into a sack.

A bright idea flashed through her active little brain. Why had she not thought of it before? There was still time to have him arrested, and save the silver. In one corner of the pantry was a space in the floor about three feet square, and in the center of the square thus formed was a small, black handle. When Aunt Mehitabel pulled this handle, up from the cellar came a three shelved, elevator cupboard in which she stowed away the butter and eggs. A little push on the top sent this unique dumb-waiter back to its place again, and its top once more appeared to be a part of the floor.

Dorothy tugged and pulled at the handle until the cupboard was raised; then out came the eatables, and in went Dorothy, and down went the cupboard with a bump! Once in the cellar, it was an easy matter to lift up the cellar-door and step outside. What of the rain now? Dorothy was a good runner, and her feet fairly flew over the ground. She flung herself into Mrs. Jewett's front hall, breathless, hatless, and dripping with milk and mud.

"Mrs. Jewett," she cried; "Mrs. Jewett,—its Bob Pike, —he's eating everything,—he's in our house stealing the silver!"

"My stars alive! I never heerd tell the like!" Mrs. Jewett ejaculated. "Where's yer Pa an' a'nt? What's that white stuff in your hair? An' what be yer doin' out in this rain 'thout no umbrelle! Jes' set right down an' tell me all about it."

"It's Bob Pike," persisted Dorothy. "Father and aunt Mehitabel have gone away; and he's stealing our silver. Mr. Jewett must go now and arrest him."

"Wall, wall, you set still, an' I'll run an' tell the sheriff; he's out to the barn a-feedin' the hogs!" And away she waddled as fast as she could toward the barn.

Mrs. Jewett took great pride in her husband's official position, and never failed to speak of him as "the sheriff," for, as she was wont to say, "Taint every woman as has got a law-officer!"

When "the sheriff" fully comprehended Mrs. Jewett's shrill cry of, "Joshaway, Joshaway, Bob Pike's a-eatin all the Atkins'es victuals, an' a-stealin all their solid plated spoons," he was so excited that he dropped the pail, seized his revolver and, followed by his hired man, rushed across lots toward the Atkin homestead. He stole cautiously behind the house and softly into the woodshed, then burst into the kitchen shouting, "We've got you, we've got you now!" And Bob Pike, who was just putting the brass candlesticks into the sack, was so startled that he made no resistance whatever, while Mr. Jewett stood over him with the revolver, and the hired man bound him hand and foot.

"There," said Mr. Jewett triumphantly, "you're done fer! Away you go to the county jail, an' you don't get out in no hurry neither!" So he harnessed his horse, put Bob Pike into his wagon, and drove off toward the city.

Dorothy, meanwhile, had been tucked into one of Mrs. Jewett's puffy featherbeds; and later, when her father crept quietly into the room to kiss his little heroine, she opened her sleepy eyes and murmured, "Where's Bob Pike?"

The World's Begun Again

"TAKE THOU, O man, life's force,
And speed it onward in its course.
Build thou Jerusalem, the New;
Build thou 'foursquare' and true;
Gates, and pearls, and streets of gold.
The River of Life which flows between,
Love giveth thee to hold.
Time is heavy with thy blinded years;
Lay down Delilah's shears.
The world's begun again;
Gods are waiting to be men!"

The Law of Wisdom

"TIS WISDOM'S law, the perfect code,
By love inspired:
Of him on whom much is bestowed,
Is much required.
The tuneful throat is bid to sing;
The oak must reign the forest's king;
The rushing stream the wheel must move;
The beaten steel its strength must prove.
'Tis given unto eagle's eyes
To face the midday skies."



In The Editorial Perspective.

THE EDITOR.



THE LESSON OF THE GREAT STRIKES

IN THE THROES of industrial struggle vast human interests are often involved. An army of workers throws down its tools and refuses to work; and in addition, makes war upon men who may endeavor to fill up the vacancies caused by the strike. The question of the strikes passes beyond the mere problem of adjustment of difficulties between workers and employers. In such strikes as the great telegraphers' strike, the coal strike, railroad strikes, and engineers' strikes, it is not merely the corporations that feel the blow, but the entire nation. The interests of the people should be considered as so superior to the interests of either the employes or the employers, as to make it a crime to block the avenues of transportation of goods or communication of news which concern the whole nation. And punishment for the crime should fall heavily upon corporations and labor-unions alike, upon refusal to submit to adjustment by boards of arbitration. But the necessity of arbitration is an insignificant lesson to be learned, compared with that greater and more important lesson, that the competitive system and its consequent and prevailing wage-slavery must be abolished. Private ownership must be wiped out. But will the masses learn either lesson without experiencing more direful results of industrial warfare? Must the masses wait until every industry is tied up and every important interest of the nation is placed on the verge of destruction, ere they demand that private control of public service departments be abolished? Must the masses tolerate the dominance of the trusts until such crisis is reached as utter refusal to treat with the toiling millions? We ask, must the world be merged into the greatest crisis of all history, forced into the greatest chaos of the ages, ere it concludes to turn from the iniquitous system of competitive industry and commerce, and seeks to abolish private corporations which have created giant monopolies of public service? The great lesson of the strikes and of all phases of industrial warfare may indeed be ultimately learned by the masses, through the most terrible experiences consequent upon not heeding the plainest and most forceful evidences of approaching commercial ruin and social disaster.

China's War Against Opium

THE CHINESE government is vigorously endeavoring to destroy the opium curse which is rapidly degenerating its people. Numerous have been the attempts to remove the dark blot from the Orient, but so far all efforts have been futile. The most notable attempt was made in 1839, when over 20,000 chests of death-dealing opium were destroyed by Chinese authorities. In addition, the Chinese government endeavored to exclude foreigners who had been instrumental in fastening the giant opium incubus upon the people. England immediately declared war upon China, and that war is known in history as the Opium War, in which China lost her cause, and was forced to pay an indemnity of over \$20,000,000. The Opium War constituted

one of the processes of Christianizing (?) the Chinese; that war forced opium upon the subjects of the government, and enormous is the traffic today. The effect of opium upon China is one of the effects of the Christian influence and power of England. One can have little idea of the extent of the hatred for the whites that such treatment and such conditions engender in the hearts of the yellow race; nor can one imagine the extent and force of the movement now on foot to drive opium out of the Chinese empire. Thousands of enthusiastic workers are carrying on a great crusade throughout the empire, setting forth in forceful terms and glaring pictures the effects of the opium demon. It is the desire of the best elements among the Chinese people to rid the empire of the giant curse, which is far more extensive and deadly in China than the whiskey curse is in America and Europe. But England will fight for open market for the products of her Indian poppy fields!

The Dead Faith of Christendom

THE MORALS of Christendom have been blunted through the bold promulgation of the doctrine of salvation without fulfilling the requirements of the laws of life. The Apostle James, of the primitive Christian system, emphatically declared that faith without works is void and dead. Modern Christians resemble empty watch cases. They do not keep time because the works are gone. Speculative theologians have removed wheel after wheel, the mainspring and balance, until there is nothing left to be of service. Since they destroyed the working power of the Christian system, there has been no progress in it. They exercise a blind faith, expecting the old watch to keep time without works. Their faith is dead, because the life of the old church is extinct. A mere form, an empty shell, a dead tree is Christendom. It abandoned the ways of life in its tendency to death. The old church is a derelict upon the sea of humanity. Lured aboard, its members drift with the current. Christendom today is in the condition that Judaism was nineteen hundred years ago, when the old Hebrew church was cast off as useless. The fate of that people who rejected the Messianic manifestation, is prominently marked in history.

The Power of the Destroyer

THE WHEELS of industry and commerce whirl to produce, prepare, and transport the material goods of life. The great railroad, telegraph, and steamship lines connect the great centers of industry, constituting a great network of transmission of thought and transportation of the products of industry. It is the duty of the Government to protect these avenues of commerce, for the comfort and the life of the public depend upon them. An official of the Government would be a tyrant indeed, who would distribute soldiers under orders to stop those whirling wheels of machine and car and still the clicking telegraph. The public would be fired into the most indignant expressions of resentment against such infringement upon the rights of the peo-

ple. Again, should a foreign foe invade this country and tear up railroad tracks, cut telegraph wires, and prevent the operation of foundries and factories, there would be speedy action to repel the enemy. The rights of the people at large are supreme, and no element should be permitted which militates against the interests, comforts, and life of the great masses of the people. Powerful is the hand of the millionaire; and powerful is the hand of the labor leader. Let the two engage in conflict, and the people suffer. The labor organizations direfully threaten industry and commerce. For grievances, either fancied or real, the heads of a few trades-union may in a single day, at a single blow, stop the millions of whirling wheels of commerce, and render stagnant every department of industry and social activity. More direful would be results of such action, than the invasion of this country by a foreign foe. In peace the organized industrial army largely contributes to the wealth of the nation. But the power of that army in time of possible universal strike is the power of the great destroyer. And the power to give the word is possessed by a few labor leaders!

War Against the Liquor Traffic

INTEREST in the prohibition movement recently centered in the state of Georgia, the legislature having passed a bill prohibiting the manufacture and sale of liquor in the state. The concentration of effort which finally forced the result is commendable; and it is to be hoped that the new law will be rigidly enforced, notwithstanding the cry of loss of millions of dollars incident to driving out the whiskey business. Of course, the liquor dealers, distillers, and brewers will find points of location in other states, and thus add to the burden of the curse in other localities. Lack of uniformity of laws admits of dumping a state's own evils onto the neighbor, but that is the best that can be done at present, perhaps. Here and there, the anti-whiskey sentiment finds active expression. Christendom is full of whiskey and beer, and the liquor traffic has grown to the most gigantic proportions in this and other lands inhabited by people supposedly civilized. We cannot refrain at this juncture, from noting the fact that while the liquor traffic prevails in the greatest professedly Christian nations, Mohammedans, numbering many millions, are total abstainers. The Koran forbids the use of intoxicants, and all its true believers are teetotalers. The Hebrew and Christian Scriptures as expressly and emphatically forbid intoxicants, but numerous civilized believers fail utterly to heed the precepts. The Mohammedans deserve far more credit for maintaining total abstinence than they get from the liquor-drinking nations. Prohibition has always been in force in Islam.

The Mystery of Motion

EXISTENCE without motion is impossible. But motion is a mystery to the modern world, and so is existence. It is wonderful to contemplate the activities of the universe. Motion is everywhere. A ball of steel may appear to be motionless; yet the atoms of which it is composed are in rapid circulation, played upon by powerful energies. We may witness with amazement the coursing of the stars above us. With precision the astronomical lights move in their

orbits. Wonderful, indeed, are all vital organisms. Every moving creature, large or small, is animate with life, and impelled by various degrees of mentality. If we ask, what moves their bodies? we must answer, it is mind, it is thought. We behold with wonder a complex mechanism producing beautiful pictures, weaving delicate fabrics, or forming the smallest needles. Whence are derived these intricate machines, presses, and looms? From the mentality of man. Human thought is the progenitor of all things. The universe itself is impelled by the mind of man. Wonderful is the conception; and Koreshan Universology traces every step of the way from the mind of the Center of the human world to its outermost expression in the organic cosmos.

The Regime of Diabolism

THE SPIRIT that actuates the modern world of sensualism and selfishness is the spirit of evil. The mental concatenations of such a world are constituted of the entities of fallacy. We witness the world perverted, with all the functions of life abused. The laws of diabolism are written in the hearts of the millions. In the very loves and feelings and emotions the principles of evil are operative. Sensual spirits drive helpless mortality into all degrees of degeneracy. Often where men would do good, evil is persistent to goad them downward. Society as it exists today perpetuates the institutions of evil. The regime of diabolism is universal, and will continue to be so until the territory of the evil one is invaded by the long-promised Deliverer. It is possible to change the order of things. The germs of righteousness were sown in the minds of progressive people nearly two thousand years ago. When the matured fruit is manifest, laws and principles divine will be written in the hearts and minds of the multitude. Then the divine impulses will be experienced in the very loves and feelings and emotions of every aspirant to the higher life. The very soul will thrill with the spirit of new life, to the eliminating of evil, and the ennobling of the character in the love and service of the neighbor. We are in the days of the transition, in the period of struggle with evil conditions. It behooves every soldier of the White Horse Army to fight valiantly, that the tyrannous god of sensualism may be dethroned, and the regime of the Almighty God be established in earth.

The Great Epidemic of Crime

NEVER BEFORE has murder run in such bold riot as at present in the greatest American cities. Crime stalks abroad in New York City, where human life is snuffed out instantly by hold-ups, daring devils of the black hand society, and fiends of sensualism. Murders mysterious occur daily. Men are stricken down for a handful of coin; women are assaulted and left desecrated, with skulls crushed and bodies horribly mutilated; and even little girls are attacked and butchered. The outrages are characterized as the most hideous the city has ever known. In Chicago, mystery on mystery in crime bewilder the police. The entire police force makes numerous futile attempts to check the great wave of crime. There is literally a great epidemic of crime, a tidal wave of anarchy unequaled in the calendar of the centuries. Sailors on the seas know that dangerous rocks and reefs must be near where billows and breakers send highest their foam and spray. The epidemics of crime increase in extent at every successive sweep. Down goes that ship on the sea of humanity, whose sailors fail to heed the beacon lights of the Prophet's warning!

Review of Research & Opinion

THE EDITOR.

The Final Contest of the Prophets

ELIJAH THE PROPHET taught his doctrines, and met but little favor among the people to whom he was sent. Eight hundred and fifty prophets of Baal and of the groves were very popular, and were supported in luxury by the masses. Elijah had the boldness to challenge them, and to assert that he, even he only, remained a prophet of the Lord. The pretenders accepted Elijah's challenge, but failed to bring down the fire from heaven.

Elijah created consternation when, after the numerous prophets failed to set fire to dry kindling wood, he drenched the sacrifice, the wood, and the altar, and fire descended and consumed the whole offering. Now, think of it, you so called liberal-minded people, who accept a little of everything taught by numerous modern prophets—think of it, we say, that among all the prophets of the times, one, *just one*, will be victorious in the approaching contest of the prophets. The following, clipped from an exchange, is pertinent to the subject:

"Do you know what all this newspaper talk about Mrs. Eddy means? It means that no man, woman, or religion can stand the investigation of the public press unless they can deliver the goods. The world has come to the place where it is demanding an answer from God. This shows the mental courage of the present time. For centuries we have been praying without receiving any kind of an answer. The reporters, the newspaper writers, in fact, all men of advanced intelligence have quit praying and begun to listen. They declare it is time for the other side to speak. It is time for Jesus Christ to make himself known, if he is alive. Every prophet from now on will have to prove his words in his own person. Credentials written in books will not answer. Your certificate will have to be written in your own flesh and blood and bones. Your authority to speak will have to be written in you."

The Battle of the Scientists

WITH SCIENTISTS at war with each other, some old theories are bound to lose. Bold are the attacks upon chemistry by some of the ablest men in the ranks of professional theorists. Recent conflicts occurred in the British Association, in which Sir Oliver Lodge and Sir William Ramsay and others, presented evidences utterly overthrowing the theory of the indestructible atom, upon which chemistry rests, thus corroborating the declarations made by KORESH as early as thirty-seven years ago.

The experiments of Sir William Ramsay are both interesting and important. Following his work of transmutation of radium emanations into helium, is his conversion of copper into lithium. He shows conclusively that a noble metal may be degraded, and holds that a baser metal may be transformed into a metal of higher order. Sir Oliver Lodge, at the controversy referred to, urged that there was no longer any reason for holding to the theory of the indestructible atom. Concerning the importance and revolutionary character of the recent experiments, the London *Lancet* observes:

"The discovery marks an epoch in the history of chemical science, since his investigations have shown that a given element under the powerful action of radium emanations undergoes degradation into another. In short, the transmutation of elements is actually *un fait accompli*. * * These remarkable discoveries remind us again of the extraordinary prescience of the ancients and of the presentiments of the alchemists, who evidently had some sort of conviction that after all, there is a primary matter from which all other elements are formed by various condensations. He is a bold man who nowadays confesses skepticism about anything. The world has seen men who have said, 'It is impossible;' and generations that have succeeded them have seen the impossible come to pass."

Where Is the Mind of the Dead?

SPIRIT is unknown to the materialist. He observes matter, and conceives that all substance is material. Modern materialism leads to the conception that it is impossible for man to live again. A hopeless belief, is that of materialism. Note the following from an article in an agnostic publication:

"In man's organization the most recondite part is the brain structure, in which he excels all the other animals. This clearly arises from the perfection of the brain, which may be compared to a musical instrument, each string of which is tuned to produce a specific sound, so that when actuated by a moving power the result is inevitable and in exact accordance with its organization. When the organization dies, on what has the force to act to reproduce the recognizable entity of the obliterated personality?"

All mentality has its basis of activity in coördinate material substances comprising brains. The thought processes are impossible without *living* brains. Then what of the mentality of the dead? The dead possess a consciousness, and in time the spirits of the dead are re-embodied through processes of natural generation. Then on what does the thought entities act to reproduce another form of an individuality? Why, upon the living personalities into which the spirits of the dead go.

All the dead that ever were are in the living generations of the present. People are living over and over again in the world. When a man dies, he becomes hidden in the living. His mentality in some condition is continuous. The invisible world is not a spook world, but the world of human mentality, the heavens of the human mind.

The Hogs of Human Society

MEN possessing marked animal characteristics are frequently called animals. The Lord himself referred to some classes of men as swine and dogs. Human swine are very common; they are the greedy beings we meet everywhere. They are most conspicuous in the vocations of graft and greed. Many men possessing wealth amounting to millions are giant hogs, towering above their fellows.

What to do with these human swine is a great problem. No mere change in social forms will improve present conditions, where there are so many hogs. The swinish heart

must be changed, and human hogs converted. It is this answer that we give to the following questions by a correspondent in a recent number of the *American Magazine*:

"Your able editorial says: 'And because we have proved the divine uses of thrift in the scheme of life, furnishes no reason why society may not so regulate the trough of trade that the hog cannot get all four feet in it.' You offer no solution. How, then, is the hog to be kept out? And through what agency shall the remedy be applied?"

The Problems of Genesis

RELYING implicitly upon the teachings of modern science, the church is led to discredit numerous statements of both the Hebrew and Christian Scriptures. The astronomy of the Bible is radically at variance with the accepted theory of Copernicus; and the story of creation, as set forth in Genesis, is set at naught. Little wonder, if the ideas of men presuming to create life in a test tube, are accepted! Recent editorial utterances of the *Independent* of New York are significant:

"Genesis is the book of the childhood of the world, and its chapters are composed of the stories of the childhood of the Hebrew people; and with children it is a pity to do anything more than tell the stories and let them make their own impression. With older minds, however, serious questions will arise in the study of this old book. Is the first chapter in harmony with modern science? How can the account of creation in the first chapter be reconciled with the statements in the second? * * There are hosts of such questions which Genesis provokes, and a well-informed person of inquiring disposition will meet with serious problems in almost every chapter."

Visions of a Great World-Corporation

CORPORATIONS are quite the fashion now in industrial and commercial circles. With the rapid strides that are being made by such great trusts as the Standard Oil, the railroad empire, and labor-unions, it is but a step to fancy one great universal trust which should control everything and everybody. Such, indeed, is the subject of the imagination of a genius, not by way of deploring the growth of trusts, but in sincere advocacy of the utility of a giant business concern that should conduct the world's business in a business way.

A modern writer and inventor, Mr. King C. Gillette, has proposed the "World Corporation (Unlimited)" as the great panacea for all industrial, commercial, and social evils. He holds that it will do for the world all that is claimed by reformers for their plans, producing all the effects of righteousness without the necessity of fulfilment of prophecy in the coming of the divine kingdom. The World Corporation is proposed as a mere mechanism, similar to the one now operative, but reduced to order completely. Referring to the machinery of industry and commerce of the present, Mr. Gillette says:

"In all my reasoning, in all my travels, I found one vast connected mechanism; then came the thought that is destined to change man's conception of industry. The thought—industry as a whole is one vast operative mechanism. Included in it are the governments of every country, and our combined system of social, political, and industrial economy. The whole is a mechanical and mathematical proposition, and progress is

dependent upon its improvement in whole or in part. The whole machine constitutes a system, and to improve this machine means that we must change the system or displace it entirely by a better one. World Corporation would displace the present system and establish a better one."

In contrast with the present conduct of world-affairs, and with all would-be reforms of the hour, is the great scientific system of world-activity advocated by KORESH, the Founder of Koreshan Universology. No mere trust plan or corporation scheme, nor unscientific socialism is comparable with the principles of the divine Imperialism, founded upon the principles of cosmic activity and patterned after the cosmic form. The affairs of the world are indeed to be radically changed, and the nations are to merge into one great system; and such conditions will obtain when "the kingdoms of this world are become the kingdoms of our Lord and his Christ."

The Passing of Orthodoxy

THE DOCTRINES of the modern church are destined to pass rapidly from acceptance in this the closing generation of the Christian age. The mind of the world is turning from the remnants of medievalism, and seeking something new. The mushroom growth of numerous modern fads is due to the almost universal desire for change. The people are now like the Athenians, who spent their time in telling and hearing something new. In the field of speculative theology various shades of opinion are expressed. Concerning the tendency toward so called naturalism, we quote from recent utterances of Professor Youtz, of the Congregational College of Montreal:

"The supernaturalistic theory of reality is symbolized by the paintings of the middle ages, where the gods are seated on the clouds, while the earth below is the habitation of men. A scientific age has analyzed the clouds, and the traditional conception of a heaven in the skies, whence angels descend, no longer appeals to the imagination. Naturalism has compelled us to re-locate the habitation of God. And in this, our best revelation and our best philosophy agree, that wherever there is life there is God. He is immanent in all his works. His habitation is with men."

In evasion of the absolute truth of Deity, the mind seizes upon the merest shadow of genuine religio-science. The life of everything is derived from God, the highest seed of all life; but all things do not contain the life of God. God is indeed in humanity; but it is not enough to say that he is in man as mere spirit of life. The essential truth of divine Being and Existence is that God is man; he is *the* Man; and the direct immanence of God is in his immortal offspring, for whose manifestation creation now groans and travails in pain.

The cosmos constitutes a complete expression of the divine mind and life. It is a portrayal of God's character, not his embodiment. God's life is not in the green grass, but a kind of life is in the grass, and that life is derived from God through various channels of descent. God as the almighty worker of wonders is not in the soil of the earth nor the stars of the firmament. God the Creator moves not in the crude elements of sea and air. The direct basis of his activity is in the heights of human desire, endeavor, and attainment.

The Open Court of Inquiry.

THE EDITOR.

THE VALUE OF A FACT

"I am not very much impressed by Professor Morrow's demonstration that the surface of the water is not convex. In fact, while a telescope shows distant objects more clearly, I have never known a telescope that would show an object which to the naked eye was hidden by the curve of water. Did you ever see the shadow of the earth on the moon? If so, you must have noticed that its outline was always round."

THE ABOVE quotation is from a letter to one of our friends by David Starr Jordan, President of the Leland Stanford Junior University, of California. It brings forcibly to our mind that mere opinion is valueless and without weight when confronted by an actual fact leading to an opposite conclusion.

The experiment referred to was that conducted by the writer over the surface of Lake Michigan in August, 1899, where we with many others viewed a target on the water at the distance of eight miles, through a telescope whose axis was but eleven feet above the water. It was a direct test of the theory of the water's convexity. According to calculated ratio of curvature, the target should have been several feet below the line of vision.

The results of this experiment are published and illustrated in an eight-page leaflet entitled "Scientific Experiments on Lake Michigan," issued by this Publishing House. The premise of modern astronomy was concisely stated, and by the facts of demonstration was shown to be fallacious. Notwithstanding the force of the facts, Dr. Jordan rejects them on the basis of something that "I have never known." Nor will he ever accept them if he continues to so negatively reach his conclusions.

The value of a discovery that revolutionizes all old thought is inestimable. When KORESH discovered that the universe is cellular, and that the earth is the physical basis of universal cellular activity, he rendered valueless every false hypothesis, and set aside as worthless every modern interpretation of cosmic phenomena. Argument in favor of modern astronomy is entirely without foundation.

Witness Dr. Jordan's fancied settler to the question of the demonstration referred to: "Did you ever see the shadow of the earth on the moon? If so, you must have noticed that its outline was always round." Given a concave earth, the physical environ of the universe, with its habitable surface concave, with the sun, moon, and stars on the inside of the earth, there could not obtain by any possibility, a shadow cast by the earth on the face of a moon exterior to it.

While it is true that the umbra of a lunar eclipse is always curved, though not always exactly circular, it is also true that a disc may also be round, and quite capable of producing an eclipse of the moon; not, however, by direct interposition between the eye and the lunar disc in the sky, but by an X-ray process of projecting an image of the disc into the heavens and thus eclipsing the "lesser light" of the physical heavens.

The Location of Hell

"I enclose clipping from a daily paper giving Rev. Dr. Copp's view concerning hell being in the sun. I should like to have you explain the true location of hell."

HELL is wherever humanity suffers.

Heaven is wherever man enjoys the conditions of love and service of the Almighty and the neighbor. Hell in Anglo-Saxon means the same as hades in Greek. It is the place of the dead. The mortal state is the dead state; therefore, all mortals under the perverted conditions of life and society are in hell or hades, right here in earth, in the every-day life of men in the various strata of the present world.

The modern world is experiencing some of the very worst phases of hell and hell-fire. The competitive world is hell, war is hell, sex slavery is hell, wage-slavery is hell, Wall Street is hell. Hell is everywhere now. The great cities are hell's focal points, the centers and cess-pools of the hades civilization. Hell is the modern system of robbery and consequent suffering. Hell is the condition of man's inhumanity to man, which causes thousands to mourn.

Hell exists in both the natural and spiritual worlds of perverted life. The natural phases of hell contain the spiritual activities of hell. Men do not go to hell; they merely change states in it—change from the natural to the spiritual, and vice versa. Hell is comprised of all the conditions of the curse upon the world. All men are now under the curse.

Hell is the great school of experience, the world of suffering through which men will be made perfect. Hell is continuous and eternal, but no one remains in hell eternally. Salvation is escape from hell in the attainment of immortality. Hell will be reduced to order during the prevalence of the ages of divine Light.

The Celestial Perspective

"I should like to have the following question answered, as it puzzles me somewhat: Why does not the sun appear very much smaller at sunrise and sunset than at noon? When the sun is on the horizon, it must be four or five times farther from us than when in mid-heaven. Why it should appear to be the same size all day long is a mystery to me."

NON-LUMINOUS objects within ordinary range of vision on the earth, are subject to the definite factors of perspective, appearing to increase in size as we approach them, and growing smaller in apparent size as we recede from them. In some cases we may get so far from objects as to cause them to reach the vanishing-point.

But with luminous objects the conditions are quite different. For instance, a non-luminous object three inches in diameter appears to be a mere point at a distance of about 800 feet. The gas flame of a street lamp, however, will not appear to be a point at that distance, but will appear larger than at a distance of only a few feet from the eye, and may be seen at a distance of several miles.

Now, the sun is intensely luminous, and it maintains the same apparent diameter throughout the day, though at rising and setting it is more distant from the observer than at noon-time. Moreover, there is a certain point in the radius of every one's vision, beyond

which all objects appear to be the same distance from the eye. We may call that point the *focal* radius of vision. Thus the sun, moon, planets, and stars all appear to be in the same plane, and to occupy a dome.

Beyond the focal radius referred to, perspective ceases not only to vary the apparent size of objects, but also the space between them. Thus the stars in the various constellations appear to sustain the same configurate relation to one another all night long. The scientists have a great deal to learn concerning the phenomena of celestial perspective, as well as concerning perspective foreshortening on the earth.

The Great Seas of Cosmic Gases

"It is found by experiment that if a jar of hydrogen and one of oxygen be connected by a small tube, in a few hours, in obedience to the law of diffusion of gases, the hydrogen and oxygen will become evenly distributed in both jars, even though the much heavier gas be put in the lower vessel, thus invoking hindrance rather than the aid of gravitation. Why does not this take place in the universe?"

CHEMISTRY is far astray concerning the laws of the activity and relation of so called inorganic elements. Chemists conceive that in such experiments as cited above, there is a mixing or intermingling of the hydrogen and oxygen without actual change in the substance of either. This supposed intermingling is called gaseous diffusion, but the term is used in accordance with an utterly fallacious conception of what takes place when the two gases come in contact.

It is the tendency of all gases to *unite*. We say *unite*, not *mix*. This tendency is so strong that some gases will unite with the atmosphere despite resistance of great pressure. In the case of such an experiment as above referred to, the hydrogen and oxygen unite by alchemical action. The gases are *not* "evenly distributed" in both jars, but a new substance is produced through the interaction of the gases. Poisonous gases released in the atmosphere are not merely thinned out and rendered harmless, but united with the air by alchemical action.

Well, why does not such union of gases take place in the case of the great gaseous seas of the cellular cosmos? We say, most emphatically,

that such action *does* take place continually. The interaction of gases at surface contacts is intense, and contributes to the generation of numerous necessary energies relating cosmic center and circumference.

Not only does such action take place at the junction of any two cosmic atmospheres, but also between our air and water. Evaporation of water at the surface is continuous. The reason that all the gases and all the water in the world do not unite to form one gas, is because the various seas of atmosphere and water are constantly and rapidly replenished. The cosmic cell is an eternal thing, and the relation of the atmospheric and oceanic seas is continuous. There never was a time when any one of them was obliterated or exhausted.

The Temperature of Sunshine

"I cannot understand how, if the earth be concave and the sun is located inside, there could be such a difference as exists between the frigid and torrid zones. It appears to me that the sun should heat all the earth's interior, making summer all the year long."

THERE ARE many crude conceptions entertained by the modern mind concerning the sun and its light and heat. In the imagination, the sun has been located at various distances from the earth, has possessed various diameters, and has performed numerous absurd functions. It has been conceived by so called scientific minds that sunlight and heat have been transmitted for myriads of ages across the trackless void of dark and cold space supposed to exist between the sun and the earth.

It may be a surprise to many to know that the solar heat that we enjoy is produced on the earth. The sun's light is electric. Transformation of electricity to magnetism must be through the medium of matter. Sunlight is transformed to sun-heat through absorption by the materials of the earth's surface. The temperature of sunshine, *per se*, is very low. It has long been known that numerous mountains are snow-capped, while summer prevails in the valleys. It has recently been shown through experimentation by means of kites and sounding balloons, that at an altitude of ten miles above the earth in summer

time, the temperature is 85° below zero.

The solar projection known as the visible sun, is only about 900 miles from the surface of the earth in the torrid belt. Now, the reason it is hot in the equatorial regions, is because the solar rays penetrate the earth perpendicularly, and the actinic and magnetic action of the sun's rays is more intense than at those points on the earth where the rays are received obliquely.

In high latitudes the sunlight is as bright as at the equator, but there is a great difference in the equatorial and arctic temperatures, because of lack of solar penetration in the Arctic regions. The heat-producing factors are wanting there.

The sun is comparatively small, and though it may be warm on some portions of the earth's surface, the great cavity or hollow of the earth is not a furnace, by any means.

The Great Metallic Strata

"The Koreshan Cosmogony explains that the so called elements arrange themselves in the order of their specific gravities in obedience to the law of gravitation. Why do you say that gold is outermost, when the specific gravity of gold to that of iridium is as 19.3 to 22.7? I should think the latter would be outermost."

THE GREAT metallic laminae of the earth's shell are seven in number, and are composed of the seven primary metals, which are, from the outermost to the uppermost,—gold, silver, copper, zinc, iron, tin, and plumbum. Gold is the heaviest of these seven primary metals, and is therefore the outermost lamina or rind of the cosmos.

There are metals possessing greater specific gravity than gold, but none of them are so plentiful as the primary products. While they are stratified, and lie outside of the gold stratum, they do not form spheres or rinds, but a thin belt along the line of the earth's ecliptic. The strata of such metals, iridium, platinum, etc., belong to the Zodiacal order, extending in the direction of the orbits of the mercurial discs or planets in the shell.

Generally speaking, we say that gold is outermost, because it constitutes the outermost complete lamina or rind. But specifically, the heavier metals are still outside the gold, but only as a belt. The two statements are not at all in conflict.

THE PUBLISHERS' DEPARTMENT

THE FLAMING SWORD Estero, Lee County, Florida

The Avant-Courier of the New Civilization; Devoted to World-Enlightenment and the Promotion of the Science of all Truth and its Application to Human Life and Relations.

Established by KORESH in 1889. Published under the Auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, Editor

Subscription, \$1.00 Per Year. Foreign Subscriptions, \$1.25.
Postage Free to Canada and Mexico; also to Alaska, Cuba, Porto Rico, Hawaii, Philippines, and other American possessions.

Published Monthly by The Guiding Star Publishing House,
EVELYN BUBBETT, Manager,
Estero, Lee County, Florida

Make Money Orders payable at Estero, Fla. to the Guiding Star Publishing House, and address letters containing the same to the same office.

Sums less than \$1.00 may be remitted in one and two-cent stamps.

Letters concerning matter appearing in the Department of the Founder of Koreshan Unity, should be addressed to KORESH, FLAMING SWORD, Estero, Fla.

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A Game of the Cellular Cosmogony

HERE IS something that will enable you to easily acquire knowledge of the Koreshan Astronomy and related sciences. It will also enable you to entertain your friends, who may be interested to know something of the idea that we live inside the world. This game is no toy, but a genuine intellectual treat for all who may engage in playing it.

Let us give you some idea of this great game. The name of it is "The Cosmic Cell." It was arranged by Lucie Page Borden, who is the author of other interesting games. It is a pack of 56 cards; and on each card are printed five questions relative to the Koreshan Cosmogony. In all there are 280 questions, covering numerous scientific points and subjects. These cover nearly everything you could without the game, ask about and study about in a year's time. And the questions are all uniquely answered; but in the playing of the game, the problem is to give the correct answers to the questions.

Now you can scarcely imagine what interest would be aroused in a circle of your friends in playing such a game, nor how many new thoughts would come into your mind and theirs. Interest in the study of the system would be intensified, and everyone participating in it would be immensely profited. The playing of the game is therefore a valuable diversion, an intellectual stimu-

lus, a unique means of instruction, and an extraordinary help in your study and progress.

Many people play games just to pass the time away, the interest being just to see which side will oftenest win. There is no real profit in ordinary games, nothing left in the mind to think of, no important problems to ponder over, no questions to weigh. This Game of the Cosmic Cell is simple and easy to learn; but after it is learned, there is a constant source of knowledge acquired. How many of our readers can readily answer such questions as the following?—only a few of the 280 questions contained in the pack:

What bodies congeal and fall like hail?

What quality of physical spirit corresponds to the energy of affection?

What bodies correspond to the seven divisions of the alimentary canal?

What causes the universe to produce its seed?

By virtue of what law is the central sun invisible?

What bodies are lenticular reflections of the sun's rays?

Along what central circle are the metallic strata thickest?

What spheres of energy as they revolve, carry with them the moon, every star and planet, also the projected sun?

What bodies indicate specific events in the history of the human race?

What causes a ship to disappear "hull down"?

All these and similar questions up to the number of 280, are asked in the playing of the Game. The players try their best to answer them correctly. But if you never played the game at

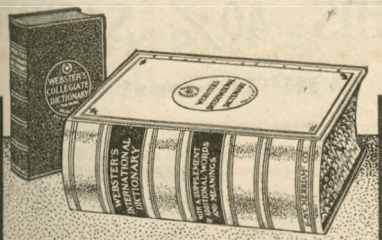
all, it would be worth many times the price of the cards to sit down and read the questions, and note the striking manner in which they are all answered on the cards. Every one of our readers should possess one or more packs of the cards for use at home and loaning to friends.

We supply these cards in a neat case, for the low price of 50 cents per pack. We cannot make any special offer on this game; they must go out at the full published price, because we put the price as low as possible at first. The cards are beautifully printed, and elegantly tinted and ornamented on the back. You will say that the whole thing is a creditable and artistic piece of work, from both intellectual and mechanical points of view.

We want to send out hundreds of this game in the next few weeks. You need them in working up interest in your vicinity. Your order for them should reach us right away.

The Cellular Cosmogony, Estero Edition

MOST, if not all, of our readers, have seen and read this remarkable work issued by our Publishing House. But doubtless a number do not possess copies of the Estero Enlarged Edition. Since the work was first issued in 1898, about thirty pages of matter have been added—some new matter becoming a part of the book upon issue of the Estero Edition, thus bringing the contents of the book down to date.



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Of especial value is one of the addenda headed, "In Retrospect and Prospect," which not only reviews arguments against the Koreshan premise, and various changes in the teachings of modern scientists since the Koreshan Survey, but also contains particulars of the great Plumb-line Experiments at Calumet, Michigan, in which the plumb-lines hung farther apart at the bottom of the shafts than at the top, conclusively corroborating our Geodetic demonstration of the earth's concavity.

If any of our readers have not this book, and especially not the Estero Edition, we urge that you obtain copies. The book is fully illustrated with diagrams and half-tones, contains 212 pages, and is bound in durable Oriental covers, and supplied at 50 cents per copy. We furnish cloth bound copies at \$1.00 each.

We are writing this article to suggest a more persistent and extensive use of this notable work, setting forth the definite and demonstrated premise of the Koreshan System. Copies should be doing missionary work all the time. They should be sold, loaned, or given away wherever there is any one at all willing to read the book.

Our friends have in years past, greatly assisted us in the disposal of large editions of this work, and many are now helping to dispose of copies. But still more may be done, and we urge that it should be. It has been found in the case of this and other books of deep interest, that in vicinities where a few copies are loaned, a demand is created, and many copies are wanted where the book becomes known.

The subject should be talked up with young gentlemen and ladies who desire to keep abreast of the times. New ideas are becoming more and more attractive nowadays; and if the Koreshan Cosmogony is pressed to the front in the various localities of our friends, it will become a power among thinking minds.

Last month we made the special offer that if a dozen pamphlets, a dozen books, or a dozen sets of Koreshan Literature were ordered and paid for at one time, we would allow 40 per cent off. On THE CELLULAR COSMOGONY, the regular price per dozen is \$6.00. Deducting 40 per cent would make the price, for a short time, only \$4.00 per dozen, postage or carriage prepaid. The work is urgent, and the time is short. Every one accepting this great truth is under some obligation to promote it, as well as we at the Publishing Headquarters. Let the missionary spirit prevail.

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The Humorous Side of Things

The Law of Compensation

Bridget had been going out a great deal, and her husband Mike was displeased. "Bridget, where do yo spend yer toime nights? Ye're out iv'ry avein' fur two weeks," he said.

"Shut up, Mike! I'm gettin' an edication," she answered.

"An' phwat are ye learnin'?" said her indignant husband.

"Why, tonight we learned about the laws of compensation."

"Compensation," said Michael. "What is that?"

"Why, I can't explain; but fur instance, if the sense of smell is poor, the sense of taste is all the sharper, and if yez are blind, ye can hear all the better."

"Ah, yes," said Mike, thoughtfully. "I see, it's loike this. Fur instance, if a man is born wid wan leg shorter than the other, the other is sure to be longer."

A Praying Democrat

L's father being a member of Congress, the child grew firm in the faith that nothing good could be found outside the republican fold. Miss Blank, a friend of her sister, and a political heretic in her eyes, was visiting in the family. Late one evening the child, searching for her sister, wandered into the guest's room, where she found Miss Blank in the midst of her devotions. L. stared at her in open-eyed astonishment, and, as the young lady arose from her knees, exclaimed: "Why, Miss Blank! Do you say your prayers? I thought you were a democrat!"

Playing School

"How many seed compartments are there in an apple?" he queried.

No one knew.

"And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn to notice the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

The teacher the next day overheard this conversation in the play-yard. A little girl, getting some of her companions around her, gravely said:

"Now, children, just s'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't you'll all grow up to be fools. Now tell me," she said, looking sternly at a playmate, "how many feathers has a hen?"

It Broke Suddenly

"Freddy, you shouldn't laugh out loud in the schoolroom," exclaimed the teacher.

"I didn't mean to do it," apologized Freddy. "I was smiling, when all of a sudden the smile busted."

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel.* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders);* by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

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INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion.—The September *Woman's Home Companion* is remarkable principally for two things—the exquisite cover, by Earl Stetson Crawford, which won the \$1,500 prize recently offered by the *Companion*, and for the excellent article on “The Influence of Business Life on Women,” by Anna Steese Richardson. This September cover represents the highest achievement in magazine-cover work yet produced, and the article mentioned above will make a profound impression on all people interested in business life, as it is the candid expression of a woman who has made a pronounced business success herself. The fiction in this number is far above the average. Anthony Hope continues his charming novel, “*Helena's Path*,” and Jennette Lee, the late Julia Magruder, Grace McGowen Cooke, and several others contribute short stories. Dr. Edward Everett Hale's monthly editorial page is on the subject of letter writing. All the departments—embroidery, dressmaking, knitting, etc.—are all full of timely and helpful suggestions.

John Sherman.—This is a pamphlet by Henry Carey Baird, of Philadelphia. The subtitle is, “A Critical Examination of his Claims to Statesmanship.” The endeavor is to show that Mr. Sherman's financial policies have done a vast deal of harm, by making commerce bend to money interests. “And therefore was it that he inflicted untold misery and suffering on the millions of his countrymen, and by so doing proved himself to be not a statesman but a wrecker of states, a blaster of the hopes, the aspirations, the capabilities, the happiness of a generation.” Send stamp for copy to Baird & Co., 810 Walnut street, Philadelphia, Pa.

Patriotism and New Internationalism.—This is a neat little book by Lucia Ames Mead, and published by Ginn & Co. 29 Beacon street, Boston, Mass. It contains about 130 pages, and is bound in flexible covers, price only 20 cents. Mrs. Mead is one of the foremost advocates of international peace, and has contributed largely to the modern peace literature. The world should welcome and cultivate every element and sentiment making directly for the abolition of war. The peace spirit is commendable. But no people should rest under a false security, with the world's greatest revolution at our very doors.

The Gregg Writer.—Gregg shorthand is rapidly gaining ground, and has a very large following. Certain it is that *The Gregg Writer* is an able and creditable representative of the system. It is ably edited, and incorporates numerous progressive elements of shorthand and type-writing theory and practice. Its shorthand plates are the work of Miss Pearl

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A. Power, an artist and an expert in swift writing. Her work is very beautiful and readily commends itself to the appreciative eye. 50 cents a year. Gregg Publishing Co., Chicago Ill.

Spiritual Law in the Natural World.—This is not a new work, but the eleventh edition is just off the press of Purdy Publishing Co., 80 Dearborn street, Chicago. It is along the lines of modern mental science. Dr. Drummond happened to conceive that principles and laws may prevail in spiritual things, and so wrote a work entitled, "Natural Law in the Spiritual World." It brought to the theological world a new suggestion. Eleve, the author of the book now reviewed, has reversed Dr. Drummond's idea and title. They are both wrong. Natural law is operative in the natural world, and spiritual law in the spiritual world—laws more potent and all-inclusive than conceived outside of Koreschan Universology.

The September Arena.—By reason of the high character of its contents, their timeliness, and the circumstance that they admirably reflect the more progressive sentiment of the day, the *Arena* is steadily and rapidly gaining in favor among independent thinkers. Each issue contains a number of papers by scholars who are experts in their special fields of research, authoritative in character. The *Arena* is more than ever a magazine that wide-awake and progressive people will find indispensable. The September issue will prove to be interesting to numerous readers.

The Freedom of Great Authors

There is not a single great author in our literature in whose works numerous errors have not been pointed out, or thought to be pointed out. They are charged with violating rules involving the purity if not the permanence of the language. A somewhat depressing inference follows from the situation thus revealed. The ability to write English correctly does not belong to the great masters of our speech. It is limited to the obscure men who have devoted themselves to the task of showing how far these vaunted writers have fallen short of the ideas of linguistic propriety entertained by their unrecognized betters. As a result of these critical crusades there is no escape from the dismal conclusion that the correct use of language is not to be found in the authors whom every one reads with pleasure, but is an accomplishment reserved exclusively for those whom nobody can succeed in reading at all.—Prof. Lounsbury, in *Harper's Magazine*.

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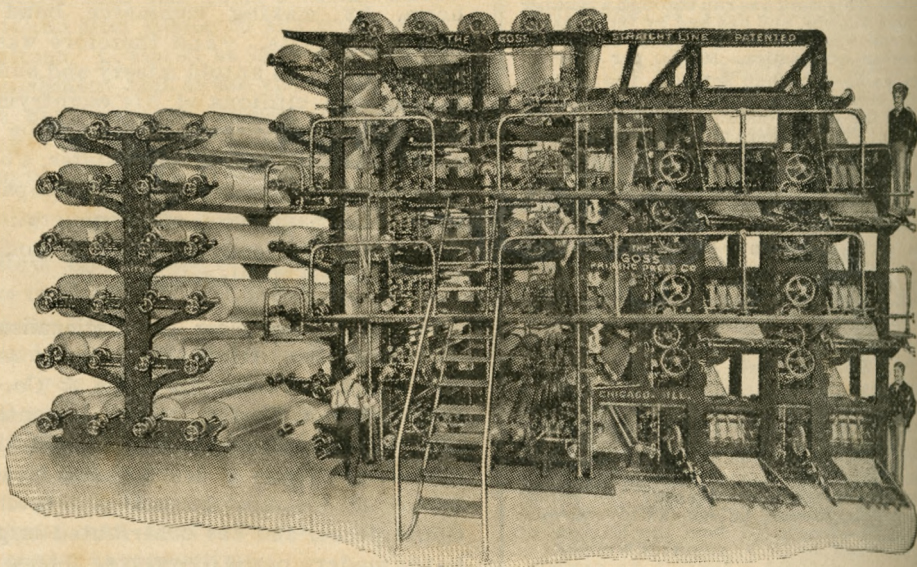
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